THE REFIN'D COURTIER,

OR,

A Correction of ſeveral *Indecencies* crept into *Civil* Converſation.

Δεῖ τὺς νέυς πάσῃ κοσμιότητι κεχρῆσθαι, καὶ πομπῇ, καὶ σχήματι, καὶ προσβολῇ.

Zeno apud Laert.

LONDON,

Printed for *R. Royſton*, Bookſeller to the Kings moſt Excellent Majeſty; and are to be ſold by *Matthew Gilliflower* and *Will. Henſman* in *Weſtminſter-Hall*, 1679.

To the Illuſtrious

JAMES

DUKE of

MONMOUTH,

AND

Knight of the moſt Noble Order of the Garter.

May it pleaſe your Grace,

(a) APollonius Tyanæus *being askt what* Cities *were; anſwer'd, That they were* common priſons, *wherein were ſhut*

(a) Philoſtratus in vitâ, *lib. 7. cap. 12.*

up four ſorts of men, Merchants, Lawyers, Idle Spectators, *and* Gallants. *'Tis for the ſake of the* laſt *of theſe (and eſpecially of the* choiceſt *part, the* Courtier) *that I have run the hazard of loſing my little* Credit, *and expos'd my ſelf to the cenſures of an* over-critical *and* ſevere *Age by this publication. I could pretend ſeveral things in my defence, but 'tis ſufficient that I was excited to the undertaking by a Perſon as capable to judge what*

what is expedient *in* this *kind as moſt men living, and that the* matter *of the* Book *ſeems hugely* uſeful, *if not* neceſſary. Other *Countries abound with* Treatiſes *of* Good Manners; *and* ours, *perhaps, has as much need as* any. *I have heard, that when the late* Duke *of* Buckingham *came to* Gondamor *the* Spaniſh Ambaſſador *to excuſe the* vile indignities *which the* rabble *of the* City *had offer'd him as he paſs'd along the*

ſtreets, the Count *told him, there wanted no* Apology, *for he well knew*, That though the Flour of *England* was very fine, yet the Bran was exceeding courſe. *I have attempted to ſeirce the* Flour, *from ſome* traſh *and* refuſe *which* Time *and* evil Cuſtomes *have mingled with it; and that my innocent enterpriſe might prove* ſucceſsful (*in imitation of the famous Artiſt* (*b*) Polycle-

(*b*) Vide Ælian. Var. Hiſtor. lib. 14. & Plin. lib. 34. cap. 8. item Galen. lib. 5. Περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα δογμάτων.

tus,

tus, *who erected a most* exquisite statue, *which he call'd his* Canon, *by viewing the* lineaments *and* proportions *whereof, men might more* readily *learn the* precepts *of his* Book) *I have humbly assum'd the confidence to set up* your Grace *as a* Lively Pattern *to* actuate *and* recommend *my* Rules, *from whose* civility *and* sweet deportment, *others may* transcribe *whatsoever is* amiable *and* graceful. *'Tis said of* William *of* Nassau

Prince *of* Aurange, That every time he put off his Hat, he won a Subject from the King of Spain. *A* courteous *and* comely *behaviour* ſets off *Virtue, and* obliges *much, and* gains *upon the Affections of men*; *but then if the* Soul *be not adorn'd with* Modeſty *and* ſolid goodneſs, *all* external *Accompliſhments look like* meer Pageantry. *And this prompts me to ſollicit* Your Grace (*and, I hope, 'tis no* rudeneſs, *but an*

(c) En-

(c) Encomium *to* excite *one to that which he* does *already*) *that you will pleaſe to employ your moſt* ſerious caution *and* endeavours *in preſerving your ſelf* untainted *from the* brutiſh corruptions *and* debaucheries *too much* in faſhion (*which are* (d) *deſtructive of all* true nobleneſs *and* bravery *of Spirit,*) *and permit the* worthy rational *principles*

(c) *Qui monet ut facias, quod jam facis, ipſe monendo*
Laudat, & *hortatu* comprobat *acta ſuo.*
Ovid.

(d) Ἡδοναὶ φθαρτικαὶ τῶν ἀρχῶν. Ariſtot.

of

of ſobriety *and* vertue *to take an* early *poſſeſſion of your mind. It was the commendation of* (e) Sejanus, *that whileſt he was a* Young Courtier, *he ſtudied nothing more than to grow* eminent *for* integrity; *That* Your Grace *purſues the* ſame *courſe at preſent, there's reaſon ſufficient to believe; and that* You *will* never degenerate (*as* he *did*) *or give the leaſt entertainment*

(e) Sejanus *incipiente adhuc potentia* bonis *conſiliis* noteſcere *volebat*. Tacitus Annal. lib. 4.

Dedicatory.

to thoſe follies *which intitle*
men to ſhame *and* miſery,
is at once the earneſt re-
queſt *and* firm perſwaſion
of

Your Graces

moſt devoted Servant

N. W.

To

TO THE READER.

IT muſt be acknowledged, that the *enſuing Treatiſe*, is, in *part*, a *Tranſlation*, or rather a *Paraphraſe* of *CASA'S GALATEUS*; and that I have taken great liberty to *expunge*, *alter*, and *adde* what I thought convenient. I have purpoſely *omitted* ſome Precepts which ſeem'd *peculiarly* to belong to the *Italian* Manners and Inſtitutions, and taken care to render the reſt, not ſo much into the proper *Engliſh words*, as *ſenſe*.

A *verbal* Tranſlation is not *nicely* to be affected, becauſe the *ſpirit* and *grace* of *two* Languages is commonly *loſt* by it, and methinks it reſembles *Arras-hangings* turn'd the *wrong* ſide *outward*, all the parts appear *misſhapen* and *deform'd*. I have interweav'd pertinent *Sayings* and *Stories*, and enlarg'd it *above half* (and that not without the ſuggeſtion and licenſe of the *Author*) and caſt it into a more *diſtinct* method, ſo that it may eaſily paſs for a *new* Book. *Cato* reprov'd *Aulus Albinus* for writing the *Roman Chronicle* in the *Greek* Tongue, wherein he had no *perfect* skill, and told him, *That ſurely he was mightily*

nightily in love with a fault, who had rather beg forgiveneſs than be innocent. And if a like *indiſcretion* be imputed to me, in that I have but *mean* knowledge of *Italian*, I confeſs I cannot altogether juſtifie my *boldneſs*. To be ſhort; If I have in any thing illuſtrated the *Author*, or contributed towards the *refineing* of mens manners, I have err'd on the *right* hand, and hope my crime is ſuch that it *merits* its own *pardon*; However, I have not *wholly* labour'd *in vain*, if what (*f*) *Pliny* was wont to ſay be true, *That there is no Book ſo bad, but 'tis good for ſomething*; And

(*f*) Plinius *dicere ſolitus eſt, Nullum eſſe librum tam malum, ut non* aliqua *ex parte prodeſſet.* Plin. Jun. lib. 3. Ep. 5.

if

if any ſhall yet be ſo *rigid* a
wholly to *condemn* it, that h
will conſider, that it cannot b
expected one ſhould build
Tower upon a *Mole-hill*, an
that (g) he who is *well* in
ſtructed will require in *ever*
kind of Argument *no other* di
courſe or ſubtilty than the *ma*
ter will bear; and that he wi
vouchſafe to write a *better* up
on the *ſame* ſubject. And no
preſuming that either *this* mo
tion will be *complied with*, or el
that a *more cvndid* judgment wil
be paſs'd upon my performance
I bid my *Reader* heartily

Farewell

(g) Πεπαιδευμένυ γάρ ἐςιν ἐπὶ τοσῦτον τ' ἀκριβ
ἐπιζητεῖν καθ' ἕκαςον γένος, ἐφ' ὅσον ἡ τῦ πράγματ
φύσις ἐπιδέχεται. Ariſt. Eth. lib. 1. cap. 3.

LECTO

LECTORI.

NE detur vacuum, ſubjungenda curavi quæ de moribus in convivio *decentibus Plautinus ille ſenex* (In Milite glorioſo Act. 3. Scen. 1.) de ſeipſo prædicat.

Vel Cavillator facetus, vel conviva commodus
Item ero, neque ego oblocutor ſum alteri in convivio,
Incommoditate abſtinere me apud convivas commode
Commemini, & meæ orationis juſtam partem perſequi.
Et meam partem itidem tacere, cum aliena oratio eſt.
Minimè ſputator, ſcreator ſum, itidem minimè muccidus.
Poſt Epheſi ſum natus, non in Apulis, non ſum in Umbra.

Pa.

Pa. *O lepidum ſenem, ſi quas memo-*
rat, virtutes habet!
Atque equidem planè eductum in nu-
tricatu Venerio.
Per. *Plus dabo, quàm prædicabo, ex*
me venuſtatis *tibi:*
Neque ego unquam alienum ſcortum
ſubigito in convivio.
Neque præcipio pulpamentum, neque
prævorto poculum:
Neque per vinum unquam ex me ori-
tur diſſidium in convivio.
Si quis ibi odioſus eſt, abeo domum;
ſermonem ſegrego.
Venerem, amorem, amænitatemque ac-
cubans exerceo,
Et quidem ædepol omnis mores ad
venuſtatem *jugiter.*

THE CONTENTS.

THE Introduction.

The Sum of the whole Treatise.

Chap. I.

Of several things which annoy the Senses.

Chap. II.

Of things repugnant to the Inclinations and Appetites of the generality of Mankind.

Concerning the Apparel.

Chap.

Chap. III.
Of other things contrary to th
Inc'inations and desires
Men.

Chap. IV.
Of several errors of the Tongu
to be reformed.

Chap. V.
Of the Abuses of the Tongu
comprehended under the gen
ral Title of Falshood.

Chap. VI.
Of Ceremonies and Compl!ements

Chap. VII.
Of the Moderation of the Tongu
in some other Instances.

Cha

The Contents.

Chap. VIII.

Several external and leſs hurtful Indecencies belonging to the Speech, *to be avoided.*

Chap. IX.

Neatneſs and Elegancy of Manners, *what it is, and wherein it conſiſts.*

The Concluſion.

THE

THE REFIN'D COURTIER.

The Introduction.

SEeing you are juſt now entring upon the courſe of humane life, which I have well-nigh finiſh'd, and that there are few perſons in the world, for whom I have ſo hearty a reſpect and kindneſs, as your ſelf; I could not chooſe but account it my Duty to preſcribe certain Rules for the ordering of your *demeanour*, and to point out ſome miſcarriages (which by my own Experience I have learned to

be ſuch) that ſo you might n
eaſily ſlip into an Errour, or wa
der out of the Lines of a *dece*
behaviour; and that being inſtruc
ed by my Precepts, you might wi
ſafety to your Soul, and honour t
your Generous and Noble Famil
conduct the ſeveral inſtances of yo
converſation, after a moſt *Regul*
and *Comely* manner. And becau
your tender years are hardly capab
of *ſevere* and *ſubtil* doctrines, I ſha
reſerve them for a more convenie
ſeaſon; and at preſent treat of tho
things, which to ſome perhaps ma
ſeem *trifling* and of *ſmall moment*; t
wit, by what faſhions and meaſures
man ſhould manage his Life, that i
his *familiar* intercourſe with othe
he may gain the reputation of
Neat and an *Aimable*, and a *well-ma*
nerd Perſon; which truly is eith
really a Vertue, or elſe for its reſe
blance very near of kin to it. F
although to be liberal, conſtant-a
couragious, be, without queſtio

n themſelves, more commendable
nd worthy properties, than to be
ſpruce, and of a *graceful* Carriage;
et, we ſee it often comes to paſs,
hat a *handſome* miene, and *pleaſant*
onverſe, and *ingenious* diſcourſe,
rove more *advantageous* to men
(eſpecially living in a *Court*) than
alour and *reſolution of Spirit*. For
thoſe are of *various* and *daily* uſe, un-
leſs we will live altogether ſeque-
ſtred from humane Society; where-
as *Juſtice* and *Fortitude*, and other
more noble and eminent Vertues,
are not ſo frequently exerciſed. Nor
indeed is a *liberal* or a *magnanimous*
man obliged every hour to perform
ſome *Heroick* Action, ſince 'tis not
in the power of the braveſt *Heroe*
upon Earth: Wherefore by how
much theſe in *greatneſs* and *weight*
exceed the *other*, by ſo much are
they in *number* and *uſe* out-vied by
them. I could eaſily name many to
you, but that it would be a little
unſeemly, (who though in all *other*

reſpects *mean* enough yet) have bee
highly eſteem'd for this *only* reaſo
that they were of a *gay* and *cheerf*
humour, and by the help of the
aery wit and fancy have prettil
raiſed themſelves to Titles of Ho
nour, and large Revenues, ſoone
than thoſe that have atchiev'd diff
cult Imployments, and fought har
Battels, and continually ruffled the
Brows with a ſullen Gravity. For a
an *ingenuous* and *affable* Deportmen
inſinuates ſtrongly into thoſe w
converſe with, and inſenſibly ſtea
away their hearts; ſo on the con
trary a *rugged* and *ſlovenly* behavi
our provokes hatred and contempt
Wherefore although *publick Law*
have not appointed any puniſhmen
for *Clowniſhneſs*, as being no gran
offence; yet we ſee that *Natur*
gives us ſharp correction for it, b
depriving us of the benefits and com
forts of good company (withou
which our life is but a *dry* and *unſa*
voury tract of time) & expoſing us t
reproach

reproach and ſcorn. And ſurely, as *other* heinous Crimes bring along with them *greater* miſchiefs, ſo *theſe* lighter enormities commonly create more troubles and inconveniencies: for as they that are afraid of *ſavage* Brutes, and account ſuch *little* creatures as Gnats and Flies below their fear and caution; nevertheleſs by reaſon of the conſtant vexation and diſturbance they are tormented with, are *oftener* incens'd and diſcompos'd by *them*, than by *Wolves* and *Tigres*, and the *fierceſt* Beaſts of prey: In like manner it falls out, that moſt do more vehemently diſlike, and loath the acquaintance of *Intractable Dull* Clowns, than of *ſparkiſh*, though *prodigious* Sinners. And therefore 'tis not to be denied, but that a *ſprightly* converſation and *cleanly* manners, are an exceeding uſeful accompliſhment for every one, that intends not to wind himſelf into a ſolitary retirement, to be

mued in a Cloyſter, or immurr'd in a Pillar, or to wander up and down in a rude Deſert, but to ſpend his days in places whither Perſons of *Gallantry* do moſt reſort. I might add, that other Vertues ſtand in need of a great deal of coſt and furniture, and forrein aſſiſtance to ſet them forth, and ſeldom avail *much*, if that be wanting; when in the mean time *this* is rich without a Dowry, and well accoutred without any chargeable preparations, conſiſting only in elegancy of words and geſtures.

And now that you may with *eaſe* diſcharge your duty in this particular, you muſt underſtand, that it is meet whatſoever you are, to frame and compoſe your ſelf and actions, not according to your *own private* Will and Fancy, but according to the preſcriptions and Garbs of *thoſe*, among whom it is your lot to live: not that you are *intirely* to reſign your Free-

a Freedom to the imperious dictates of other men, but that, by no means affecting Singularity, you ſhould yield a ready Compliance in all things which are *indifferent*, ſtill retaining a due reſpect to your *own* native right and Liberty. For as he who ſubmits wholly to the impoſitions of others, and ſtudies to gratifie them beyond meaſure, crouching as if he could be content to lick up the very ſpittle under their Feet, looks more like a *Paraſite* or a *Mimick*, a *Jeſter* or a *Buffoon*, than a *ſober* and *well-faſhioned* Perſon; ſo on the other ſide, (*a*) he that does not regard at all, whether he pleaſe or diſpleaſe others, deſerves to be cenſur'd for a *rude*, and an *arrogant* and an *unmannerly* fellow. That therefore we may be capable to de-

(*a*) *Negligere quid de ſe quiſque ſentiat, non ſolum* arrogantis *eſt, ſed etiam omnino* diſſoluti. Cic. 1. Offic.

mean our ſelves *acceptably*, we muſt firſt of all examine what thoſe things are wherewith *generally* the greateſt part of mankind are delighted, and of what ſort thoſe are which they moſt abhor; and ſo we ſhall quickly learn what is *fit* to be done, and alſo what to be avoided, to render our converſation *ſweet* and *grateful*.

THE

THE

Summe of the whole

TREATISE.

THIS *then I ſhall lay down for an undoubted Rule (and it is the ſumme of my whole Deſign) That whatſoever Thing, Word, or Action* offends *any of the* Senſes, *or* annoys *the* Stomach, *or is apt to imprint on the mind the* reſemblance *of that which is* odious *and* filthy, *or that contradicts Truth, or common Fame and Opinion (unleſs it be upon good ground) is very* carefully *to be ſhunned. Wherefore thoſe things which are* impure *and* foul, *and that breed* diſdain, *are not only not to be* practis'd, *but the very* mention *of them is* uncomely, *and upon that account to be forborn; for not only the* doing *or the*

remembring *such Things, but even t*
repreſenting *of them by any mode*
geſture to the Imagination of anothe
is wont to be exceeding irkſome *an*
unpleaſant.

CHAP.

CHAP. I.

Of ſeveral things which annoy the Senſes.

HEnce it follows, That it is an *unſeemly* practice, *openly* to handle any part of the Body: Nor does it conſiſt with *good* manners, to prepare for the eaſing of Nature in *publick* view, or to truſs up our Clothes before others when we return from performing that office; nay, he who comes from ſerving ſuch Neceſſities (if he will take my counſel) ſhall not ſo much as waſh his hands in *peoples* ſight, becauſe that action, though *cleanly* in *it ſelf*, yet (*b*) ſuggeſts to their minds the *Idea* of

(*b*) *Quemadmodum cibi reliquiæ depellantur, tum aſtringentibus ſe inteſtinis, tum relaxantibus, haud ſanè difficile dictu eſt; ſed tamen prætereundum, ne quid habeat* injucunditatis *oratio.* Cic. 2. de Nat. Deorum.

that

that which is *foul* and *naſty*. An
for the ſame cauſe, it ſeems to be
very *unhandſome* cuſtome, if one
chance to ſpy in the High-way, o
elſewhere, any *noyſome* thing, to tur
him preſently to his Companion
and to ſhew it him, as if it were a *ra*
and *lovely* Spectacle: much leſs
it *comely* to offer another any thin
that ſtinks (as many confidently
do) and to urge him ſo impor
tunately) as to receive no denial
and if he refuſes, to thruſt it to hi
Noſe, and then cry out, *Prithee*
ſmell how abominably this ſtinks;
when he ſhould rather throw it a-
way, and ſay, 'tis *odious*, you ſhall
not ſmell it.

In like manner, it is *indecent* to
incommode any other of the Senſes;
as the *Ears* are offended by gnaſhing
and grating the Teeth, and by break-
ing wind, (*c*) and by ſnorting and

(*c*) *Marcellus candidatus ita* ſterrebat, *ut ego vi-*
cinus audirem. Cic. ad Atticum.

ſnuf-

puffing up the Noſe, and by rubbing and knocking two Stones together, and by filing Iron, and the like; and therefore we are to abſtain from doing ſuch things, as much as poſſibly we can. Neither muſt we think this one Caution ſufficient, but we ought induſtriouſly to refrain from *ſinging*, eſpecially if the voice be *immuſical*, or if there are none to make a Conſort, or if we are not deſir'd to ſhew our skill. And yet, if we obſerve it, there are few that regard this; (*d*) Nay commonly thoſe who have no cadency or ſweetneſs at all, but make as *harſh* a noiſe as a *Mandrake*, are readieſt to tranſgreſs in this kind. And there are ſome, who when they *cough* or *ſneeze*, do it with ſo *ſhrill* a ſound, that they pierce through the Heads of the ſtanders by, and almoſt ſtrike them deaf; and (which is

(d) *Exige quod* cantet, *ſi qua eſt ſine* voce *puella*, *Fac* ſaltet, *neſcit ſi qua movere pedem.* Barbara *ſermone eſt? fac tecum multa loquatur, &c.* Ovid.

far

far worſe) do not turn away, b
after an *inconſiderate* and *immod*
ſort, all to beſpatter the Faces
them they talk with. And you w
meet with others, that, when th
yawn, make as rude and ugly a noi
as a Dog when he howls, or an A
when he brays; and notwithſtandi
that they gape as *wide*, as ever the
mouths are able to ſtretch; yet the
will not break off, but all the whil
at leaſt endeavour to continue thei
diſcourſe, *bellowing*, to ſpeak pro
perly, rather than *talking*, with
confuſed, and *rude* voice, reſemblin
that of dumb perſons, when wit
the utmoſt of their skill and power
they attempt and ſtrain to ſet their
impriſon'd thoughts free. Theſe
ſeveral moſt *unſeemly* behaviours,
diſpleaſing both to the Eyes and
Ears, are ſtudiouſly to be avoided.

It may farther uſefully be added,
That he who would be reputed a
well-bred man, ought to refrain from
loud

ud and frequent *yawning*, (a crime e (e) *Romans* ſeverely puniſh'd) d that not only for the reaſons eady alledg'd, but alſo becauſe ſeems to proceed from a kind of *earineſs* and *diſdain*, and therefore oks like no ſmall affront; for, e that often does ſo, intimates at he is quite tir'd and ſurfeited ith the Company, and deſires to emove to ſome other place. And rely though one may be much in-lin'd to *yawn*, yet we find by ex-erience, that if ſome pleaſant di-ertiſement, or ſerious buſineſs in-ervene, and take poſſeſſion of our minds, we eaſily forget to do it; whereas he who has no merry con-ceits, or grave Meditations to take

(e) *ubi deliberatum eſt de nota ejus, qui ad Cenſo-es ab amico advocatus eſt, & in jure ſtans, clarè imis ac ſonore* oſcitavit: *atque* inibi prope ut ple-teretur, fuit: tanquam illud indicium vagi animi oret & hallucinantis, & fluxæ *atque* apertæ ſecuri-atis; ſed cum ille dejeraſſet, invitiſſimum ſeſe ac repugnantem *oſcitatione* victum, tenerique eo vitio quod *oſcedo* appellatur, tum *notæ* jam deſtinatæ ex-emptus eſt. *Agellius Noct. Art. lib.* 4. *cap.* 10.

up

up his thoughts, but wholly gi himſelf over to a *careleſs dulneſs*, preſently apt to fall a *yawning*. A then it uſually happens, that (*f*) one idle Fellow *gapes*, all the re either out of a *fond apiſhneſs*, *ſecret ſympathy gape* too; as if did but put them in mind of th which had they remembred, *the ſelves* without fail would have do before. And ſince in the *Latine* Di lect, to *yawn*, and to be *negligen* and *ſlothful*, are Phraſes of t ſame importance; it is, I ſuppoſ *expedient*, that this *fooliſh* cuſtom ſhould be relinquiſh'd, being *un grateful* to the Sight and Hearing and not a little to the Stomach too for (as I ſaid before) whenſoeve we practiſe it, we appear to *ſligh* the Society in which we are, by ſig nifying that it does not at all ſuit with our humour, and that alone i

(*f*) Vide Ariſtotilis Problem. ſect. 7. q. 2. & Alex. and. Aphrod. Probl. 1. nec non Eraſm. chil. 3. cent. 5. prov. 95. *Oſcitante* uno *oſcitat* & alter.

a re-

reproach but *few* will patiently dure; beſides, we diſparage our ves, by giving a plain teſtimony our *ſluggiſh* and *drowſie* Diſpoſi-n, which certainly renders us gely *unacceptable* to thoſe with om we do converſe.

Moreover, it is an *uncomely* thing *coughing*, and *hauking*, to raiſe *flegm* or *Corruption* out of the eaſt and lungs; or after you have own your Noſe, to open and look pon, and rub your Handkerchief, s if a Pearl or a Rubie were dropt to it, or ſome preciours Liquor iſtill'd from the Brain. Such kind f *ſlovenly* miſdemeanours are ſo ar from procuring the *eſteem* of ny, that they muſt needs breed *oathing* and *Deteſtation* in all, in hoſe preſence they are commit-ed: nay they are ſufficient to pro-oke the *contempt* of thoſe, who erchance were greatly diſpos'd to *ove* us. He that affects any *ſordid* and

and *nasty* gesture, and yet hop
and desires to be belov'd, is u
doubtedly one of a *shallow Wit*,
well as an *unmannerly Deportmen*
for 'tis just as if a *foul Slut* that li
rolling her self in an heap of Ashe
at the same instant should strongl
fancy, that by this course she sha
intice some *beautiful brisk young Ga*
lant to make passionate Addresses
Courtship to her; when by so doin
she makes all men to fly from her,
from a Toad, or Swine that bemire
her self in dirt and filth.

Neither is it a *cleanly* Fashio
for any to put his *Nose* towards
glass of Wine; which another i
about to drink, or to *smell* to tha
which is laid upon his neighbour
Trencher, no nor to that which him
self intends to eat or drink, becaus
it has a *shew* of *rudeness* in it; it be
ing possible that some *moisture* may
drop from his Nostrils, and excite
coy and *squeamish* Stomachs to *dis-*
gorge

rge, or *nauſeate* their Meat, ough perhaps it does not fall out ; and if you will liſten to my ad- ce, you ſhall never proffer that up or Glaſs, out of which you are ont to drink to any, unleſs to a ery *familiar* Friend: much leſs is fit to give away that *Apple*, or ny other Fruit, in which you have egun to ſet your Teeth. (*g*) Nor would I have you take liberty to *augh at*, and *neglect* theſe cautions, ecauſe the particulars inſtanc'd in ay ſeem to be but of *light* con- ern; for ſmall wounds multiplied.

(*g*) Noli illa contemnere, quia *minora* ſunt, ſed ave quia *plura* ſunt. Attendite, *minuta* ſunt, non unt *magna*; non eſt beſtia quaſi leo, ut uno mor- u guttur frangat, ſed beſtiæ plerumque *minutæ ultæ* necant, ſi projiciatur quiſquam in locum pu- icibus plenum, nunquid non moritur iis? Non ſunt quidem *majores*, ſed infirma eſt natura humana, quæ etiam à *minutiſſimis* beſtiis interimi poteſt. Quàm *minutiſſima* ſunt grana arenæ? ſi arenæ amplius in navim mittantur, mergunt illam ut pereat. Quàm *minutæ* ſunt guttæ pluviæ? nonne flumina implent & domos dejiciunt? Ergo *iſta* nolite contemnere. S. *Aug. lib. de* 10. *chordis.*

will

will let out the Life, and a *great* number of *narrow* leaks endanger the ſinking of the ſtatelieſt ſhip, and *ſeveral minute* drops of Rain ſwell to an overflowing deluge, and *many little* Indecencies corrupt our *Civil* Converſation.

There was, not many years ago, a *Biſhop* of *Verona* (a fair City in the Territories of *Venice*, where the famous Poet (*b*) *Catullus* was born) well skill'd in all Learning, Divine and Humane; his name was (*i*) *John Matthew Gilbert*. This *Prelate* amongſt other excellent Endowments and Qualities that he was Maſter of, was of a very *Plauſible* and *gentile* Behaviour, and ſo exceeding *Courteous* and *Hoſpitable* to all ingenuous and ſober Men; that his *Palace* was almoſt tranſlated in-

(*b*) Tantum *Magna* ſuo debet *Verona Catullo*.
Quantum *parva* ſuo *Mantua Virgilio*.
*Martial lib.*14.*Ep.*193.

(i) *Hujus meminit* Paulus Jovius, Hiſtor. lib.5.

to

to an *Inne*; though in his Entertainments he did not tranſgreſs the bounds of Prudence and Moderation, but conſtantly treated all his Gueſts, after ſuch a *diſcreet* and *handſome* ſort, as beſt became one of his *Sacred* Order. It chanc'd that a certain *Noble* Man, whom they call'd *Count Richard*, as he paſs'd that way, ſpent ſome days with this *Biſhop* and his *Family*, which conſiſted, for the greateſt part, of Perſons eminent both for good learning and good manners too (as tis requiſite a *Prelates* Houſe ſhould be a *Model* of *Vertue*, *Knowledge* and *Humanity*) He had a *gay* and *well-poliſh'd Wit*, advanc'd above the *ordinary* pitch of *Noble* men, by which he gain'd the applauſe of every one, and truly deſerv'd to be highly valued, being a *perfectly accompliſh'd man*, except only that his carriage was blemiſhed with one infirmity. Which as ſoon as the *acute Biſhop* eſpied, he diſcovered it to ſome, with

with whom he was intimately acquainted; who although they were afraid by a ſharp and haſty reprehenſion to chaſtiſe and offend this *Noble Gueſt*; yet at length they judg'd it worth the while to admoniſh him with a tender calmneſs. Wherefore the next day when he was ready to take Horſe, and had bidden Adieu to all the company, the *Biſhop* ſent for one of the *Wiſeſt* of his Houſhold, and charg'd him that he ſhould attend the *Count*, and conduct him part of his journey, and that as they travell'd along the road, when a fair opportunity was offer'd, he ſhould in a *mild* and *friendly* manner, tell him what *fault* was obſerved in him. Now the *Officer* whom the *Prelate* imployed for the management of this Affair, was a man of *good Years* and *Gravity*, of *ſingular Learning*, and *tranſcendent Civility*, of a *winning Eloquence*, and a Countenance compos'd of *Mirth* and *Sweetneſs*, and one that had ſpent a great portion

tion of his Life in Princes *Courts:* His name was *Galateus*, and it was *his* direction and requeſt that firſt induc'd me to write this Book. Not long after they were mounted, he began to wind himſelf into a pleaſant diſcourſe of divers Subjects; and when they had talk'd together a pretty ſpace, and that it was almoſt time for him to think of returning to *Verona*, and the *Count* was importunate with him to do ſo, and profer'd to bring him back part of his way; *Galateus* with a *ſmiling* aſpect, and *ſoft* language, accoſted him after this manner. My *Lord*; My *Maſter* renders you moſt humble thanks for the *great* Obligation you have paſs't upon him, in vouchſafing him a Viſit, and ſo *long* a ſtay in a place too *mean* to receive a Perſon of ſo much *Merit* and *Honour*. He has injoyn'd me to let you know how deeply he reſents this Favour, and withal to preſent you, in *his* Name. with a *ſpecial* token of his *Gratitude*, which

which he earneſtly beſeeches you to accept, with an *equal* meaſure of *Candour* and *Reſpect*, to *that* where-with 'tis tendred to you. My *Lord*, the *Boon* is this, the *Biſhop* accounts you one of the *braveſt*, and *beſt-bred* perſons this Age can boaſt of, and *thence* was prompted with more than ordinary curioſity to prie into your whole deportment, and upon his moſt exact reſearch, can find nothing, but what he reputes worthy of commendation, and would pronounce you *abſolute* and *without Exception*, were it not for *one* cuſtome you uſe, which ſeems to carry *uncomelineſs* in it, to wit, as you are at Table eating your meat, you make a kind of *whiſtling* noiſe, by the motion of your mouth and lips, which offends the ears of the ſitters by. This my Maſter commanded me to adverti ſe you of, and deſires that you will diligently reform ſo *unhandſome* a practice, and eſteem this reproof and counſel, as the iſſue of a *courteous obliging*

liging ſoul, and a *peculiar* teſtimony of his *friendſhip*; for he is verily perſwaded, that few in the world beſides himſelf would have been thus *generous*, and *free*, in communicating ſo *precious* a largeſs as this *correption*, and therefore he hopes its rarity may enhaunce the value. The *Count*, who had never in all his life been admoniſh'd of this defect before, welcom'd it at firſt with an ingenuous (k) *bluſh*, and was almoſt daſh'd out of countenance; but after a very little ſpace recollecting himſelf, he return'd this anſwer: I pray tell the *Biſhop* from me, That if the gifts men mutually confer, were but all as good as this, they would quickly be enrich'd without impoveriſhing one another; (for in *boons* of this Nature the *Donor* imparts, and does not diminiſh his own ſtock) and give him my humble and hearty thanks for his ſingular

(k) *Periit, cui periit pudor.*

humanity and *beneficence* many ways expreſs'd towards me, but in nothing ſo much as this laſt inſtance, and aſſure him, that without fail, henceforth I ſhall moſt carefully amend this fault. In the mean time I bid you Farewell, and wiſh you ſafe at *Verona*.

How ſharply, think ye, would this worthy *Prelate*, and his Noble Retinue have cenſur'd thoſe, who more like ſo many *Swine* than *Men*, put their Noſes into a meſs of Broth, and never once lift up their Face or Eyes, much leſs remove their Hands, from the diſh; and that with their Cheeks diſtended and ſwoln (as if they were ſounding a Trumpet, or blowing a Fire) don't ſo properly *eat*, as *devour* their Meat? What would he have ſaid to thoſe, that *greaſe* themſelves up to the *elbow*, and make their *napkins* look like *diſh-clouts*, and yet are not aſham'd to blow their *noſes* on them, and ſometimes

times to wipe off the *Sweat*, which, it may be through immoderate haſte and eagerneſs in eating, trickles down from their Forehead and Face to their Necks? In earneſt, men of no better manners deſerve, in my judgement, to be expell'd out of all *cleanly* Company. Wherefore every one muſt take heed, that he do not ſo *bedawb* his Fingers, as to *dirty* his Napkin, becauſe it *loaths* all that look upon it. 'Tis likewiſe an *unſeemly* faſhion to break your Bread into *ſmall* morſels, or to crumble it to pieces.

They, whoſe Office it is to wait at Table, muſt by no means *ſcratch* or *rub* their Heads, or any other part of the Body, in the ſight of their *Maſter*, when he is at Meat, or *diſcloſe* or *handle* that which ought to be *cover'd* and let alone; or ſo much as do any thing *like* it, and by any *immodeſt* geſture repreſent a *beaſtly* thing. I have obſerv'd ſome *unbred*

fellows, for want of due consideration, thrust their hands into their Bosome, or hide them under their garments behind their back; whereas they should be in open view, and always kept so *white* and *neat*, that not the least *spot* of *dirt*, or sign of *filth* should be seen upon them. And when they serve up Meat to the Table, or give a glass of Drink to any one, they must be hugely cautious of *spitting* and *coughing*, and much more of *sneezing*; because such actions breed a *jealousie*, that some *nastiness* may have happen'd into the Cup or Platter, and that affects a nice Fancy, and turns a weak effeminate *Stomach* as much as though it should really be; And therefore Servants ought to beware of giving their Masters any cause of suspicion: for the *conceit* of what might have been, is almost as irksome as if it were. When you take a *Toste*, or a rosted *Pear* or *Apple* from the fire, you must not *blow away* the *Coals* or *Ashes*, if

if any chance to cleave to it, leſt ſome *ill* humour be conveigh'd along with your breath (for 'tis an old *Proverb*, that *There's never any Wind without ſome Water*,) but rather *ſhake* them *gently* off, or *wipe* them with a fine Cloth, or uſe ſome other *pretty* Art to make it *clean*.

'Tis an *unmannerly* trick to wet your fore-finger in your mouth, and to print it in the Salt-cellar, and then to lick the Salt that ſticks to it. It is not *handſome* to reach out your napkin to another, under pretence that 'tis *fairer* than his; for that ſuggeſts to him (what perhaps he did not before take notice of) that his own is *foul*, and therefore probably may offend him. When you are diſcourſing with any one, you muſt not draw ſo near, that your breath may reach him; for ſome can't endure anothers breath though it does not *ſtink* at all, but is a great deal *ſweeter* than their own. Theſe and all uſages of the ſame kind, are apt ex-

ceedingly to *diſpleaſe*, and for *that* reaſon are to be abandon'd; for we muſt do nothing that may annoy the Senſes of them with whom we live.

CHAP.

CHAP. II.

Of Things repugnant to the Inclinations and Appetites of the generality of Mankind.

AND now having diſcours'd of ſeveral Actions, which are injurious to the *Senſes*; I ſhall proceed to treat of ſuch as are very diſagreeable to the *Inclinations* and *Deſires* of the *greater* part of Mankind. To this purpoſe you may remark, that there are many things which men approve by *common Conſent* and *Inſtinct* of *Nature*. 'Tis true; to the *Angry* and *Malicious* perſon, nothing has ſo *high* a guſt and reliſh as a Bowl crown'd with his *Enemies* Blood, and the *delicious* draught of a *full* revenge; to the *Intemperate* and *Luxurious*, dainty Meats and generous Wines are beyond *Ambro-*

ſia and *Nectar:* The *Amorous* is tickled with the ſoft whiſpers of *luſt*, and raviſh't with the ſweetneſs of ſtolen pleaſures, and plots to compaſs an unlawful Bed; The *gripeing Uſurer* hugs his Bags, and torments himſelf with cares and hardſhips, to heap up wealth for a *prodigal Heir*; The *Ambitious* affects Grandeur, and breathes after popular Applauſe, and projects to advance his Family, and to have his Name written in *Capital* Letters in the *Annals:* And *divers* men have different deſigns, and various appetites, which they ſtudy to indulge and pamper: but yet in *civil* converſation all ſeem to diſlike the *misbehaviours* I ſhall point at, and endeavour to reform. The other are matters of *private* regard; but thoſe that concern the Caſe in hand have relation to mutual *Society.*

In General, I ſhall preſcribe this *Rule*, That 'tis extremely *neceſſary* and

and *becoming*, that a *due* obſervance and reſpect be paid to all we aſſociate with, according to their Quality and Degree. *Superiors* are to be *reverenc'd*; To *Equals* we muſt be *kind*, and *affable*; and *Inferiors* are to be gently handled. We ought neither to ſpeak nor do any thing that may argue want of *juſt* eſteem of thoſe, in whoſe Company we are.

And *hence* it follows in particular; That it is a very *indecent* Cuſtome (and yet 'tis ordinarily practis'd) for men to compoſe themſelves to *ſleep*, in a place where they are met to no other end, but with innocent mirth, and ſome harmleſs ſport, to paſs away two or three idle hours: for they that *deliberately* do ſo, plainly ſhew, that they little value the diſcourſe, or perſons of them they are with. It may alſo be added, that as one *ſleeps* (eſpecially if he lies not at eaſe) he may chance

to do that which is *unpleaſant*, both to the *Eyes* and the *Ears* of others: For example; we often ſee that Sweat runs down mens Faces, when they are *aſleep*, or elſe that they drivel at mouth, and all to be-ſlabber their Beard and Chin with ſpittle.

'Tis likewiſe, upon the ſame ſcore, a *rude* and *ungentile* thing, to riſe from a Seſſion of *grave* men, and diſturb their *ſerious* diſcourſe, by *traverſing* the room, as it were for a wager. And you will find ſome that ſo move and run about, and ſcrew themſelves into ſtrange poſtures, and yawn, and cry out, and ſtretch their arms; as if they had a fit of an Ague, or ſome other *lazy* Diſeaſe upon them: an evident ſign that they are weary of the company.

It is a *vain glorious* and *fooliſh* trick to pull out of your Pocket, and read, firſt one, and then another Letter, and to hold them ſo, as the ſtanders

ſtanders by may diſcern the Titles given you in the *Superſcription*; for by this you ſeem willing to have it thought, that you are either exceeding *full* of buſineſs, or *mightily* courted for your Merit. Nor is it *allowable*, in my opinion, to draw out your Sciſſers, or Pen-knife, to clip or pair your Nails, or pick your Teeth, and cleanſe your Ears, as if you judg'd it not worth the while to talk, or liſten to any preſent, and therefore ſought ſome *divertiſement* to trifle away, and deceive the time, which elſe would hang heavy upon your hands.

Moreover 'tis *expedient* that we refrain from ſome other practices, much in uſe; We muſt not *whiſtle*, as though we were amongſt Horſes, nor *chirp* and *ſing* between our Teeth; nor *drum* with our Fingers upon a Table, nor *throw out* our Legs, nor *weave* up and down; for by ſuch *odd ridiculous* geſtures we demon-

demonſtrate, that we have but a *ſmall* Stock of *Diſcretion*, and *common Civility*, and that we *reſpect* no body near us.

Beſides, it is not at all *comely*, when you are weary, and have a mind to compoſe your ſelf to reſt, to turn your *Back* to anothers *Face*, or ſo *lay out* your Leg, that thoſe parts which ought to be cover'd ſhall be expoſed to open view; for this is a degree of *boldneſs* not fit to be practis'd, unleſs amongſt thoſe, with whom we have contracted a *cloſe Friendſhip*, and of whoſe cenſures we need not be afraid. Nevertheleſs, if a *great* Perſon do ſuch a thing before his *domeſtick* Servant, or an *acquaintance* of *meaner* rank, 'tis not to be interpreted as a token and inſtance of a *proud* and an *inſolent* humour; but rather of *familiarity* and *condeſcenſion:* for (as the (*l*) *Philoſopher*, and

(*l*) Πρὸς ὃς οὕτω ἔχουσιν, ὥς τε μὴ αἰσχύνεσθαι τὰ πρὸς δόξαν, &c. Ariſtot. lib. 2. Rhet.

the

the (*m*) *Epigrammatiſt*, have obſerv'd) 'tis an argument we have a *peculiar* affection for them towards whom we preſume to deport our ſelves with a great deal of *freedom* and *confidence*, and that without any *inward* controll or ſhame, which the bare ſight of *ſtrangers* reſtrains us from.

(*n*) Every one ſhould ſtand and walk with his body *upright*, and not *loll* like an *idle Lubber*, upon anothers Shoulders, as if he wanted a prop to hold him up.

You muſt not, whilſt you are *diſcourſing* with another, make *ſcurvy* Faces, or *ſhrug* your Shoulders, but bear what is ſpoken with an *even* temper; nor muſt you (as ma-

(m) *Nil aliud video, quo te credamus* amicum,
Quàm quod me coram pedere *Criſpe ſoles.*
Martial.

(n) *Os homini ſublime dedit, cœlumque videre*
Juſſit, et erectos *ad ſidera tollere vultus.*
Ovid. Metamorph. lib. 1.

ny

ny are wont to do) *ſtrike* him you talk to ever and anon with your hand or ſtaff, or *jog* and *puſh* him with your Elbow, and cry out almoſt at the end of every ſentence, *Is not this true Sir? Have not I ſaid right now? Is not this to the purpoſe? Pray what do you think on't Sir? What's your judgment of the Matter?*

Concerning the Apparel, *take the following Rules:*

Let every one when he appears in *publick*, be *decently* clad in *all* reſpects, according to his *Age* and the *Quality* of his Condition, and the *Cuſtome* of the place wherein he lives: For he that does *otherwiſe*, ſeems to be of a *croſs* and *peeviſh* diſpoſition and to affect *ſingularity*, and to contemn the *common* opinion and vogue of Men, and to be *ambitious* to preſcribe to others. (o) The *Athenians* ſharply reproved

(o) Diogenes Laert. lib. 6. c. 6.

Crates

Crates (and perhaps deſervedly too, notwithſtanding his Apologie for himſelf) becauſe he (being but a *Philoſopher*) wore a Mantle of Eſtate, which neither the renowned *Theophraſtus* (*p*) who was Maſter of no leſs than two thouſand Scholars) nor *any* before him was ſeen to do. 'Tis an old Rule, That (*q*) when you are at *Rome*, you muſt conform to the *Roman* manners, and when you are elſewhere, you muſt demean your ſelf *agreeably*, for it holds good in all Cities and Nations whatever: And therefore the Citizens of *Padua* take it for a high *indignity* and *affront* (believing it to be done in *contempt* of them) if a *Noble Venetian* walk their Streets without a *long* robe (the proper *habit* and *badge* of his honour) in a *ſhort* jump, as if he were in ſome *petty* Village. Nor is it ſufficient that our Garments be

(*p*) Idem lib. 5. c. 4.
(*q*) *Si fueris* Romæ, Romano *vivito more*;
Si fueris alibi, *vivito ſicut* ibi.

made

made of *good* cloth, but we are oblig'd to constrain our selves (as much as possibly we can by a firm perswasion that 'tis most fit) to follow the *Garb* of the *Country* where we reside, and permit our Fancies to be overpowr'd and led away by the *present* Mode, although the *Cloathes now* in use, may not be so *convenient* in some regards, nor fit so *neatly* to the Body (or at least seem not so to us) as those that were worn in *former* times; for *Custome is* the *Law* and *Standard* of *Decencie* in *all* things of *this* Nature. If all the people in the Kingdome cut their Hair close to their Ears, you must not let yours grow to an (r) excessive length; or if *generally* they wear their Beards long, yours is not to be shav'd all off; if it be the fashion to go in *Cuerpo*,

(r) Intonsos *rigidam in frontem descendere crines*
Passus erat, mæstamque genis increscere *barbam.*
Lucan. l. 2. de Catone.
Qui tribus Anticyris caput insanabile nunquam
Tonsori Licino committebat ——
Horat. *de quodam poetastro.*

you

you muſt not have a Coat down to your heels, becauſe 'tis hugely *unreaſonable*, and *abſurd*, to oppoſe your *private* Wit and Prudence to the judgment of a *whole* ſociety, except you are deſirous it ſhould be ſaid, that a third (*s*) *Cato* is fallen down from Heaven, a *new Cenſor* and Reformer of Manners. In our *civil* Converſation, we are by no means to run counter to the *major* part, unleſs we are compell'd by an *unavoidable* neceſſity (of which I ſhall take occaſion to ſpeak anon) becauſe this *pragmatical* temper renders us more *odious* and *intolerable*, than any fault of *this* kind we can addict our ſelves unto. And therefore there is no reaſon why in *theſe* and ſuch like things, you ſhould prefer your *own phantaſtick* conceit, but inſtead of that, *ſoberly* comply with *other* men. For as when one appears, that is *monſtrouſly* miſſhap'd, and that has a *loath-ſome*

(*s*) *Tertius è Cœlo cecidit* Cato.

Tawny

tawny complexion, and a face *deeply* furrow'd with wrinkles, and is ſet out with all the advantages of *deformity*, the multitude with great amazement and ſcorn, faſten at once their eyes and reproaches upon him; juſt ſo it fares with him, who ſlights the opinion and manners of *others*, and (being *perfectly* devoted to his *own* humour) comes out attir'd in an *unuſual antick* dreſs, the people flock about, and gaze upon him, as if he were ſome *African* Monſter newly arriv'd; or a *General* that had conquer'd a whole Nation, and was *ſolemnly* triumphing over it. Do but imagine, if a man ſhould fortifie his neck with a *yellow-ſtarcht* ruff of *Muſket-bore*, and ſwell up his belly with a pair of *bombaſt* Breeches, as though he had a Timpany ready to break, and ſtuff out his Thighs and Knees with *large* trunk-hoſe, and put upon his head a *broad Helvetian* Hat, and venture abroad in *this* guiſe; how the footmen and lacqueys, and

all

all the rabble of the town would run after, and hoot at, and almoſt pelt him to death. And what an *uncouth* ſpectacle would a Woman be, dreſt up like a *Chimæra*, that is, in the (*t*) *Poets* phraſe, like a *Lion* before, and a *Dragon* behind? or as the *Prieſts* of the (*u*) *Indian* Goddeſs, half black, and half white? or like an *Hermaphrodite*, Male and Female, bound up in one Volumn? 'Tis *abominable* for a woman to walk up and down in mans habit, and every whit as *bad* for a man, with (*w*) *Sardanapalus*, to ſpin amongſt Women, or to ſpend his time betwixt the Comb, and the Glaſs, in *criſping* and *curling* his hair, and *painting* and *patching* his Face, or to exerciſe any *effeminate* and *ſoft* behaviours. For as it is *unſeemly* to affect any thing that is *Sordid* and *Slovenly*, ſo is

(*t*) Πρόσθε λεών, μετόπισθε δράκων. Homer. Il. Ψ'.

(*u*) Τὰ μὲν ἐκ κεφαλῆς ἐς μαζὸς μέλανα· τὰ δὲ ἐκ μαζῶν ἐς πόδας λευκὰ πάντα. Philoſtratus de vita Apollonii. lib. 3. cap. 1.

(*w*) Juſtin. Hiſt. lib. 1.

it

it likewiſe to tranſgreſs by a *nice* curioſity, and a *finical* ſpruceneſs. How ridiculous a ſight is a *vain young Gallant*, that *briſtles* with his *Plumes*, and ſhakes his *giddy* head like an *empty* Bottle, and plunders the Air and the Earth, to adorn a Body *viler* than the Worms that have ſpun out their Bowels to make him fine, and then windes it into an hundred *mimical odd* ſhapes; and *all* this to no *other* purpoſe, but to get poſſeſſion of a *Miſtreſs*, that's a *verier* trifle than himſelf? An *Ape*, methinks, never looks ſo like *himſelf*, as when he has on my *young Maſters* Suit. Gay Clothes are the Enſigns of ſhame and ſlavery, and all the *gliſter* of Gold, and the *gaudery* of Silver, and Silk and Purple, make not ſo *pleaſant* a ſhew as a green Field, bedeckt with pretty Flowers. A *Peacock's* Taile, in the Eye of (x) *Solon* excell'd the *Lydian* bravery; and a poor *Butterflie* outvies

(x) Diogen. Laert. lib. 1. in Solon.

all

all the *Artificial* Colours of the *Court.* I would not have you conceive, that I condemn *comely* or (*y*)*rich* Apparel, provided it do not exceed the Purſe, or Quality of the Perſon; but this I ſay, that he who is *inſtantly* taken with every *light* mode, and makes the *art* of Dreſſing his *whole* care and ſtudy, and runs in debt to be in the *ſpring* of the *neweſt* Faſhion; diſcloſes the nakedneſs of his Soul, and ſhews that *Diſcretion* and *Vertue* hang but *looſely* on it. I would have a *Diſtinction* for *all* profeſſions and orders of men; that ſo we may *eaſily* know the *Peaſant* from the *Gentleman*; the *Lawyer* from the *Citizen*, and the *Phyſitian* from the *Lawyer*; the *Scholar* from the *Courtier*, and the *Layman* from the *Prieſt*; that the *Servant* may not paſs for the *Maſter*, nor *Joan* be taken for my Lady i'th' light, as well

(*y*) *Nolo ut de Ornamentis, auri vel veſtis præproperam habeas in prohibendo ſententiam.* S. Auguſt. Tom. 2. Ep. 37. ad Poſſidium.

as

as I doubt ſhe is too often i'th' dark. It is very *requiſite*, that every one ſhould be arrai'd according to his *quality*, leſt (as (z) *Plutarch* tells us) *Philopœmines* by his Clowniſhneſs go for a *Scullion*, and a *Scullion* by his Bravery for *Philopœmines*. 'Tis hugely *improper* (and in *England unlawful* too, being forbidden by ſeveral (*a*) Statutes, yet unrepealed) for thoſe, whoſe duty it is to attend the *King's* Perſon, to be in any point *mean* and *ſordid*, but they are to take care (as (*b*) *Ælian* aſſures us *Xenophon* did) that they be in the *Mode*, and *modeſtly fine*; not to trimme up themſelves in a *flanting* dreſs, like ſo many Flags of Pride and Vanity (as the *Emperour* (*c*) *Auguſtus* was wont to ſpeak) but moſt *ſuitably* to the place, and the Office they bear. It was reputed amongſt the

(z) In vitâ Philopœm.

(*a*) 24 Henr. 8. c. 13. 1, 2. Phil. & Mar. c. 2. 5 Eliz. c. 2.

(*b*) Var. Hiſtor. lib. 3.

(*c*) *Vexilla ſuperbiæ.* Suetonius in vitâ.

(*d*) *Ro-*

(d) *Romans* an *heinous* Offence to break *this* Rule; and they who are *guilty*, do a *groſs* diſhonour to their Prince, and loſe their (e) *Authority* with the *people*, who are commonly affected with *outward* ſplendor, and (f) *fooliſhly* conclude That to be the *beſt* Horſe which is ſet out with the *ſtatelieſt* Trappings. I might here inſert an *honeſt*, and an *uſeful* Caution; That *Courtiers* of *all* men living, ſhould diſcharge the debts they contract for their *bravery*; it being a diſparagement to the *Kings Majeſty*, that his *Court* ſhould look like a Sanctuary of *Injuſtice*, and a Den of *Noon-day Thieves*; and I humbly conceive, for them too, to rant it at the expenſe of *Tradeſ-mens money*,

(d) *Talares & manicatas tunicas habere apud* Romanos flagitium *erat*; *nunc autem honeſto loco natis*, *non eas habere* flagitium *eſt*. S. Auguſt. lib. 3. de doctrinâ Chriſtianâ, cap. 12.

(e) Ἐκ γάρ τοι τέτων φάτις ἀνθρώπες ἀναβαίνει ἐσθλή. Homer. Odyſſ. *Cultus* conceſſus *atque* magnificus *addit hominibus* auctoritatem. Quintil. l. 8.

(f) *ut* ſtultus *& qui equum ex ſtrato & frænis*; *Sicut* ſtultiſſimus *qui hominem ex veſte inſpicit* Sen. Ep. 47.

and

and ſometimes of Widows and Orphans Tears, that is to ſay, with *their* Cloathes, for I am confident, there are ſome *pied Gallants*, that if they were ſtript of their *ſtolen* Plumes, and that every Bird had its *own* Feathers, would appear as *bald* and *deſpicable* as *Æſop*'s *Jackdaw*: but I forbear purſuing *this* Argument, leſt I ſhould vex the Sore too much, and ſeem to wander from my *firſt* deſign. 'Tis *convenient* that *all* ſorts of men be attir'd in a manner *proportionable* to their degree, and that they ſtudy to be (*g*) *neat*, but not *phantaſtically ſpruce*. Cloathes like the (*h*) *Delphic* Swords have a *double* uſe; they ſerve to (*i*) *adorn* for honour and

(*g*) Εἶναι βέλτιον τὰ περὶ τὴν ἐσθῆτα φιλόκαλος, ἀλλὰ μὴ καλλωπιστὴς ἔστι γὰρ φιλόκαλον μὲν τὸ μεγαλοπρεπὲς, καλλωπισμὸς δὲ τὸ περίεργον. Iſocrat. ad Demon. (*h*) Ariſt. polit. lib. 1. cap. 2.

(*i*) *Indue te* delicatè, non *propter te, ſed propter* honorem *Imperii*. Sen. ad uxorem Neronis. Πόρφυρα ΒΑΣΙΛΙΚΟΝ ἔνδυμα. Damaſcen lib. 3. de fide Orthod. cap. 19. *Diſtinguit* equitatem *à* Curia. Plin. Nat. Hiſt. lib. 9. cap. 36. *Nec ſalutari te ſine* Chlamyde *jura voluerunt: ut ſub* hac *veſte ſemper viſus, nunquam credaris eſſe* privatus. Caſſiodor. lib. 6. Ep. 15. Trabea *Reges, Conſules, equites induebantur*. Feneſtella. ſight-

ſightlineſs, as well as to *defend* us from the injuries of the weather. A *nice* curioſity grows *flat* in time, and weary of it ſelf; but I would have thoſe that wear *coſtly* garments be ſure, that they be *faſhionably* made and *well* put on; *otherwiſe* they *manifeſtly* declare one of theſe two things; either that they do not underſtand what is *fit* and *comely*, or (which is *worſe*) that they are not at all *ſolicitous* whether they gratifie or offend others, and ſo they beget a *ſuſpicion* in the minds of their aſſociates, that they don't *greatly* regard them; and the *natural* iſſue of *this* careleſneſs is, that their company is ſo far from being *coveted* and *belov'd* by *any*, that 'tis an *unwelcome Burthen* to *every one*.

(k) ——— *Toga quæ* defendere *frigus*,
Quamvis craſſa, queat. ———
Horat. Serm. lib. 1. Sat. 3.
Verbera Ventorum vibrare *imbreſque coactos.*
Lucret. lib. 5.

CHAP. III.

Of other things contrary to the Inclinations and deſires of Men.

BUT then there are ſome who proceed a great deal farther in *Incivility*, and not only miniſter occaſion of conceiving a *ſiniſter* opinion of them, but deport themſelves ſo *inſolently*, that 'tis almoſt *impoſſible* to be near them; that delight to make the *whole* company dance attendance to them, and never leave troubling them with their *impertinent* Apologies, and *rude* Behaviours, and are not *complaiſant* two minutes together. When the Table is cover'd, and all are ready to ſit down, then they pretend *extraordinary* buſineſs to protract the time; either they have a Letter of *grand* importance to write, or they muſt perform ſome Office of *Nature*, or elſe they complain that they have not

not exercis'd that Morning to get them a Stomach to their Dinner, and cry out, *'Tis time enough, you may ſtay a little longer; Why do you make ſo much haſte to day?* And ſo they hinder the *reſt*, as if They were the (*l*) *only* perſons whoſe affairs deſerve to be conſidered, and humours gratified. They are never contented unleſs they be look't upon as the *prime* men, and in all particulars preferr'd; they muſt ſit in the *uppermoſt* place, and have the *beſt* Chamber, and the *ſofteſt* Bed, and *all* be imploy'd in waiting on Them, or the *whole* houſe ſhall be put out of order, and ſmart for it. Nothing is *completely* done but what they are the Authors of, nor any thing *aptly* ſpoken, but what proceeds out of their mouth: every one muſt hang his Ears upon their Lips; and what they *peremptorily* utter, be it never ſo *improbable* or *common*, muſt be believed and adored, as though it

(*l*) *Tales* Xenophon δυξυμβολὸς *appellat.*

were a *ſacred Reſponſe* of an *infallible Oracle*; they vilifie and traduce *all* beſides, and expect at Feaſts and Balls, and Military Encounters, and publick Meetings and Recreations, to *engroſs* the Eyes and Applauſe of the people; as if *none* elſe underſtood *any* thing, or were able to merit the *leaſt* regard.

Others there are ſo *Cock-brain'd* and of ſuch a *perverſe* and *ſour* temper, that *nothing* can ſatisfie them, be it done with never ſo *much* care and diligence; and *continually* when they are ſpoken to, they return their Anſwer in *harſh* words, and with a *rugged* Countenance, and know not how to make an end of *fretting*, but *chide*, and *miſ-call*, and *curſe* their Servants, and *rage*, (as if they reſolv'd *inſtantly* to tear them in pieces, and were born to be the *plague* of the Neighbourhood) in ſuch like *paſſionate* Exclamations, *See you* ſtinking Varlet, *how* finely

you

you have bruſht my Clothes! Sirrah, you *raſcal, how early you called me to day? Come hither*, Villaine, *how chance you wait upon me no better? you* filthy Beaſt, *I could find in my heart to knock your Brains out.* Theſe are *monſtrous* expreſſions of *barbarity* and *madneſs*, and *infinitely* below the *generous* ſpirit that ſhould poſſeſs the Breaſt of a *Gentleman*, and ſuch *brutiſh ugly* follies, that they are not fit to be once *mention'd* (though with reproof and deteſtation) much leſs *practiſed* by perſons of *noble* extraction, train'd up in the School of *Honour*, who are bound to avoid them, as they would do an *infectious* Diſeaſe, or an *ignoble* Death. 'Tis true, ſuch *Indecencies* may proceed from one *internally* modeſt, and humble, and be committed not out of *malice* and *rudeneſs*, and an *ill* intention, but *meerly* through *Careleſneſs* and want of *Caution*, a *ſuddain* Surprize, or the *impetuous* Violence of an *intolerable* provoca-

tion; yet becauſe they ſo *nearly* reſemble in *all* their lineaments and proportions the baſe brats of an *haughty* and *envious* mind, that they can *ſcarcely* be diſtinguiſhed from them, 'tis *difficult* for thoſe who act them, to eſcape *ſevere* Cenſures and Revenge; for what more *undoubted* iſſue and ſign of *Pride*, than to harbour an *overweening* conceit of our ſelves, and to *undervalue* and *ſlight* others? and who ſo deeply buried under the rubbiſh of his own Ruines, that *ſomething* of goodneſs may not be diſcern'd by a *charitable* Surveyer? However, who is there reckons himſelf ſo *wholly inconſiderable*, as to be willing to ſtand for a *pure Cipher*, and to be lookt upon as *perfectly inſignificant* in the accounts of the World?

There was, not long ſince, at *Rome* one *Ubaldinus Bandinellus*, a perſon of no *inferiour* Quality, being a *Nobleman* of *Florence*, and *Biſhop* of *Faliſca*,

Faliſca, and *eminent* both for *acuteneſs* of Wit, and *ſolidity* of Judgment, for his *incomparable* Learning, and *exemplary* Integrity. This *Famous Prelate* us'd to ſay, that whenſoever he came to the *Popes* Palace, or return'd from thence to his own Houſe, in that *large* Street, throng'd with multitudes of *all* ſorts, *Courtiers* and *Biſhops*, *Magiſtrates*, and men of the *loweſt* rank; he met with *none*, whom he ſuppoſed he had not *juſt* cauſe to eſteem either *much better*, or at leaſt in *all* reſpects of *equal* dignity with himſelf.

We muſt not preſume to lay men in the Ballance of our own *ſtrict* apprehenſion or *prejudic'd* Fancy, and then undertake to tell *exactly* how much they weigh, and what they are worth, but *all* muſt be allow'd ſome grains of *Candour*, and *kind conſtruction*; for 'tis *convenient* in *this* caſe we ſhould go by the *ſame* Rule we do in *Money*, and judge of them,

not according to the *inward natural* value, but *that* which *Cuſtome* and *common Fame* have ſtampt upon them.

Beware of *detracting* from any one behind his back, but when you are required to give a *Character* of another, be ſure it be made up of his moſt *laudable* Properties. 'Tis a known *Maxim* in *Heraldry*, that all *Animals* born in *Arms* or *Enſigns* are to be interpreted according to their moſt *innocent* and *noble* qualities; as if a *Lion* be the *charge* of an *Eſcutchion*, we muſt imagine the things repreſented to be *valour* and *watchfulneſs*, not *cruelty* and *rapine*; and if a *Serpent*, not *Venom* and *Malice*, but *Wiſdome* and *Subtilty*; Much more is *this* to be obſerved in the *blazoning* of our Neighbours *Name*. 'Tis a *Sneaking* and *Cowardly* Trick to accuſe one that is not *preſent* to anſwer for himſelf, and an inſtance of no *ſmall indiſcretion*;

cretion; (*m*) if we cannot commend others, *Prudence* injoyns us to be ſilent, for we create jealouſie in thoſe who hear us, that we deal after the *ſame rigid* manner in other places with them too; and it *uſually* falls out that 'tis reveal'd, and then a quarrel is commenc'd, which begins in *bitter reproachful words*, and proceeds in *rough uſages*, and *downright blows*, and too often dips its Feet in *Blood*. And to this may be added (what we find true by *daily* experience) That he who ſells his *Brothers* Credit at a *low* rate, makes the Market for another to buy *his* at the *ſame* price.

When we are among our *Collegues* whom we deſire to pleaſe, we muſt do nothing that ſavours of a (*n*) *domineering* Spirit, but ſtudy to

(m) Ἐπαινεῖν μὲν ἃ δύναμαι: λέγειν δὲ ἃ βέλτιμαι. Demoſthen. (*n*) Γίνε πρὸς τὰς πλησιάζοντας ὁμιλητικὸς, ἀλλὰ μὴ σεμνός. Τῶν μὲν γὰρ τὸν ὑπεροπτικὸν ὄγκον μόλις ἂν οἱ ἄλλοι καρτερήσειαν. Τῶν δὲ τὸν ὁμιλητικὸν τρόπον ἅπαντες ἡδέως ὑποφέρουσιν, ὁμιλητικὸς δὲ ἔσῃ, μὴ δύσερις ὢν μηδὲ πρὸς πάντα φιλόνεικος, φιλαίτιος, φιλεπιτίμητης. Iſocrat. ad Dem.

be *kind* and *ſociable*, and ſuch as (*o*) *Ælian* Characters *Plato* to have been, who won upon men, Out of his *Academy*, as much by his *affable* and *obliging* Carriage, as he did In it, by his *Philoſophical* Precepts and Diſputations. Our Actions and Geſtures ought to carry along with them *manifeſt* tokens of *reſpect* and *kindneſs*. And hence it comes to paſs that *ſome* things, which if they were done in their *proper* Seaſon could not be blamed, yet in regard of the place and the perſons preſent, deſerve to be *ſharply* reprehended. As to *chide*, and much more to *chaſtiſe* ſervants, for this is to exerciſe *Authority* and *Juriſdiction*, which muſt not be before them we are bound to *honour*. I might add, that it *moleſts* all the company, and interrupts the diſcourſe, eſpecially if it be at the *Table*, a place of *mirth*, not of *wrangling*. Therefore I ſay,

(*o*) Ὅτι δύναται, κὶ ἂν εὖ τῶν συνηθῶν λόγων χειροῦσθαι τοὺς συνόντας. Hiſt lib. 4.

tis

'tis not at all *handſome*, whatſoever *unlucky* accident happens, to be *angry there*; or if you cannot help being vext, and troubled, yet *diſſemble* it whileſt you are at *Dinner*, that no *diſorder* may appear in your Countenance; and that for the reaſons *already* laid down. And by *all* means you are to have a care of this, when you make a *Feaſt* for *Strangers* and perſons of *Quality*, for you invite them to be *merry*, and then your Reputation is *highly* concerned. And as (*p*) *ſoure* things eaten by *another*, if you chance to ſee what a face he makes, do *preſently* ſet *your* teeth an edge; ſo if *one* be diſcompoſed, all are prone to be *affected* with it. He is (*q*) *Refractory* in the moſt genuine notion of the word, who ſets himſelf to oppoſe the *Inclinations*

(*p*) Vide Ariſtot. problem. Sect. 7. q. 5.

(*q*) Refractarius *propriè dicitur equus duri Oris*; Æſchilo σκληρόστομος, Polluci ἀπειθὴς, δυσάγωγος, *Aliis* δυσυπότακτος, δυσκάθεκτος; *Inde vox tranſfertur ad homines ſimilis ingenii*; Refractarius *enim cum* Reluctante *planè eſt idem*.

of

of *every one*. Now how unlikely this ſtubbornneſs is to procure the *favour* and *friendſhip* of others, I leave you to judge, ſince it conſiſts in *croſſing* their *Humours* and *Delights*, a practice which *unavoidably* creates *Hatred* and *Diſdain*. We ſhould *rather* (*r*) comply with *their Deſires*, and advance *their Content*, and ſuck ſatisfaction from *their* pleaſures, and ſuit our talk to *their ſence* and *notices* of things, ſo far forth as not to violate the *Laws* of *Modeſty* and *Juſtice*; but when *courtſhip* and *truth* come in competition, 'tis an *eaſy* matter to determine our choice, for 'tis better no doubt, to be *rudely honeſt*, than to be *civilly falſe and injurious*.

It does not become us, in our behaviour to be either (*s*) *ruſtical* and *clowniſh*, or *inacceſſible* and *reſerv'd*;

(*r*) *Nec cum venari volet* ille *poemata panges.* Horat. lib. 1. Ep. 18.

(*s*) *Ex culto animo nihil ineſt* agreſte, *nihil* inhumanum. Cic. ad Atticum.

but

but to demean our ſelves with an *open* and *unreſtrained familiarity*, as though we belonged to the ſame houſe. What cauſeth the *different* reliſh and wholeſomeneſs betwixt *wild* and *other* Plants, but only this? the former grow *neglectedly* in the *Wood*, and the latter are *orderly ſet* and *nurſed up* in the *Garden*. I don't approve of that *ſullen privacy* which ſome affect, that makes them look like *Forreiners* or *Gueſts*, rather than *Companions*; but give me the *ſweet* and *pleaſant* Perſon who uſes the ſame degree of *Freedom* and *Affability* as they do, that are bound faſt together in the firmeſt Bonds of a *virtuous* and *inviolable Amity*. Of this ſort were *Lælius* and *Scipio*, *Cicero* and *Atticus*, (*t*) *Cyrus* the *younger* and *Artapates*, (*u*) *Titus Volumnius* and *Lucullus Terentius* and *Brutus*, and (to name no more) the

(*t*) Xenoph. l. 1. exped. Cyri.
(*u*) Valer. Max. lib. 4. cap. 11.

(*w*) *Cim-*

(*w*) *Cimbri* and the *Celtiberians*. To this purpoſe 'tis convenient, that every one accuſtom himſelf to ſalute others in an *ingenuous* and *friendly* manner, to talk *kindly*, and return *civil* anſwers, and that he frame his *whole* Carriage, after the moſt *popular* and *eaſy* meaſures. And therefore they are mightily to blame, that *frown upon* and *brow-beat* all that approach them, and never vouchſafe them one *gracious ſmile*; that flatly contradict *whatever others* upon certain knowledge affirm for truth, and entertain the *nobleſt* and moſt *affectionate* offices of *Reſpect* and *Love*, with a *ſtrange careleſneſs*, and *inhumane ſtupidity*; that *grumble* when they are *reſpectfully* accoſted and will not endure *harmleſs* jeſts, and *merry* ſtories, and *innocent ralliary*; that hate being *careſs'd*, and reject *all* addreſſes (be they made with never ſo much *obſervance* and ſenſe of *duty*) with a *barbarous*

(*w*) Idem lib. 2. cap. 6.

indig-

indignation, and *ſcornful* language. (x) As *Biles* and *Ulcers* ſmart and become angry, even at the very *miſtruſt* of the *lighteſt* touch: ſo a *diſtempered ſick* mind will be *greatly* offended with *little* things, inſomuch that a *Complement* or a *Letter*, a *Queſtion* or a *Word*, ſhall preſently provoke ſome to give a challenge. But ſuch *moroſe waſpiſh* Fellows may expect to be *hiſſed* at and *exploded*, rather than *courted* and *beloved*.

It is not *fit* to addict your ſelf to *melancholy* and *thoughtfulneſs*, when you are in company, to ſit *muſing* in a dull poſture with folded armes, *regardleſs* of any thing propounded to you, though it be urged over and over with more than uſual importunity, as if you were in an *Extaſie*, and your Soul were *removed* from

(x) *ut* Ulcera *ad* levem *tactum deinde etiam ad* ſuſpicionem *tactus condoleſcunt*: *ita animus* affectus minimis *offenditur*, *adeo ut quoſdam* Salutatio, Epiſtola, Oratio, Interrogatio *ad litem vocent*. Sen. lib. 3. de Ira, cap. 10.

it

its ſtation, and *retired* to ſome corner of the Body, or as though you were transform'd into a *Stock* or a *Stone*. This indeed is ſomewhat *tolerable* in thoſe who have ſpent many years in *contemplation*, and the ſerious ſtudy of the liberal Sciences (eſpecially the *Mathematicks*;) but in others without all doubt, it is not *capable* of excuſe, and conſequently is not to be *allowed*. Nay, *Scholars*, and perſons *immers'd* in buſineſs, would do *wiſely* (when they deſign to give themſelves up to *Meditation*) to withdraw from places of *reſort* into ſome *convenient ſolitude*. 'Tis ſtoried of the *Angelical Doctor Aquinas*, that being at Supper at *Paris* with the *King* of *France*, he dropt into ſuch a *profound* diſcourſe with himſelf, that he ſeem'd to be turn'd into an *inſenſible Statue*, and continued a pretty ſpace without moving hand or foot, or ſo much as once ſtirring his eye, till at length having conquer'd the diffi-

difficulty his mind grapled with, he ſtruck his hand earneſtly upon the Table, and cried out, that *Now 'twas ſurely concluded againſt the* Manichees. The *King* was amazed at it, and ask'd him what he meant; To whom S. *Thomas*, not without *bluſhing* and *confuſion* repli'd, *That juſt at that time there came an Argument into his head, which utterly overthrew the doctrine of the* Manichees. And they tell of S. *Bernard*, that when he had journeyed along the Bank of the *Lemane Lake* a whole day together, and his fellow-travellers at night were talking of it, he enquired of them where that *Lake* was, and when they told him, he wondered at it, and proteſted he never ſaw it. And I have known a *famous Lawyer* as he has been plodding on the rode, ſink over head and ears in a *perplexed Caſe*, and labour at leaſt two or three hours before he could recover out of that *Quagmire*. But let *every* thing be done in its *proper* ſeaſon.

'Tis

'Tis an *unbecomming*, and an *unmanly* thing, to be of a *ſoft* and *nice* temper, prone to take exceptions upon *every frivolous* occaſion. When you are *converſing* with ſuch, you are not upon *equal* terms, but all the while in *perfect ſlavery*. You will meet with ſome that muſt be handled with as much *Caution* and *Gentleneſs*, as if they were ſo many *curious Venice Glaſſes*; you can hardly tell how to touch or come *near* them for fear of *breaking* them: an *eaſy* blow, or a little *ſharp* breath *ſhatters* them to pieces. If you don't *readily* ſalute them with all the *Punctilio's* of *Reverence*, and bow to them with the *lowlieſt Submiſſion*, and repay their Viſits with *all exactneſs*, and anſwer *directly* to *every* queſtion; they are in a *flame*, and *torment* themſelves *more* than others would do for the *vileſt affront* and the *groſſeſt injury*; and you *quite* loſe their favour for ever. they are ſo *fondly enamoured* of their *Titles*, that

that *nothing* pleaſes them more than to hear *them* recited: and unleſs you have them at your fingers end, and give them *all reſpect* to an hairs breadth, you raiſe a ſtorm, and incenſe a *fury*; they'l complain that you want *Breeding*, and that you *ſlight* them, and conceive an *immortal* hatred againſt you; They are angry if you make applications to them without obſerving a *conſiderable diſtance*; and 'tis a crime not to be pardon'd, if you don't ſet them at the *upper* end of the Table; they'l upbraid you with your *Ignorance*, and *want of due regard*, and tell you that you don't know your *ſelf*, or *them*, ſince you uſe them no *better*; that you ought to make a diſtinction betwixt them and others, and let Them have the place that belongs unto them. They love and eſteem *themſelves* above meaſure, and whileſt they ſpend ſo much of their care and time about their *own* concernments, they have but little left

to

to bestow upon *any* besides. 'Ti *hugely desireable* (as I said before that the conversation be *sweet* an *pleasant*: but to associate with *Cri tical peevish* people, whose Friend ship is as *weak* as a *single Thread* and as *brittle* as *Glass*, and that ar apt to reckon every *small* omissio (even the misplacing of a *word*) fo a *heinous* offence, it is to be in *perpe tual Bondage*. And therefore we ar not only not to be *delighted* wit this *effeminate* humour, but upo all occasions to *declare* our *dislike* o it, and leave it to *Women*, and *piti ful Men*.

CHAP

CHAP. IV.

Of ſeveral Errors of the Tongue *to be reformed.*

IN familiar *Diſcourſe* Men likewiſe tranſgreſs many ways, both in the *Matter* and *Manner* of it. In the *Matter*, *principally*, if it be either *Impertinent*, *Profane* or Falſe; for the Auditors (if they are *ſober* perſons) will ſcarcely give ear to *ſuch* ſtuff, becauſe they can take no *complacency* in it, but abhor him that fills their Heads with *empty* and (which is more *unſufferable*) with *laſcivious* ſounds. If then you would not be *troubleſome* to the company, be ſure to refrain from *multiplicity* of *idle* talk. Speech is the *Band* of humane intercourſe, and we are all *naturally* fond of it; but if it be not *material* and *uſeful*, 'tis *tedious* and *imprudent*, if not *criminal*. Some are ſo big with *Air* and *nothing*, that they

they diſburden themſelves into *every ones* boſom they meet with: Such a one was (*y*) *Anaximenes*. *An ocean of Words, and but a drop of Knowledge*; and the *Gentleman* (*z*) *Martial* ſpeaks of that could not forbear imparting his *ſlender Poetry* to *all* companies, and in *all* places, at *publick Games*, and at *private Feaſts*, in the *Baths*, and on the *Beds*; inſomuch that every one was afraid of him, and run from him, as from a *Serpent*, or the *Plague*, or a *Tigre*, newly bereaft of her Whelps: and (though he was an honeſt man, yet) he was not to be *endured*. I would adviſe you to keep (*a*) *Euripides*'s Precept, *Either be ſilent, or ſpeak ſomthing that is better*; that is, which may increaſe Learning, or diſ-

(*b*) Λέξεων ποταμὸς, νᾶ δὲ ϛαλαγμός.

(*z*) *Nimis Poeta es*;
Hoc valde vitium periculoſum eſt, &c.
Vis quantum mali facias videre?
Vir juſtus, probus, innocens, timeris.
Lib. 3. Ep. 44. & 45. & 49.

(*a*) Ἢ λέγε τὶ σιγῆς κρεῖττον, ἢ σιγὴν ἔχε.
Ἡσιγὴν καίριον, ἢ λόγον ὠφέλιμον. Iſocrat.

grace

grace Vice, inſtruct the ignorant, or ſerve the ends of *Civility*. Take care (to borrow the Expreſſion of (*b*) *Zeno*) that you dip your Tongue in *Underſtanding*, and miniſter to *fair* purpoſes; otherwiſe you will be reputed a *prating inſignificant* perſon.

And, *Multitude* of words, though directed to no *ill* deſign, is to be avoided; for (*c*) he that ſhoots *thick* does not always *hit* the *mark*. The *Egyptians* adored *Silence* for a *Deity*, and offered up ſacrifices to it; if it be *ſeaſonable*, 'tis the *wiſeſt* and the moſt *innocent* thing in the whole world, and no man ever repented of it. But *Garrulity* is a great inſtance of a *fooliſh* mind, and betrays men to many *huge* inconveniencies; it

(*b*) Γλῶσσαν εἰς νῦν ὑποβρέξαι. Diogen. Laert. lib. 7.

(*c*) *Auribus frequentius quàm linguâ uteris. non enim ejuſdem eſt* multa *&* opportunè *dicere.* Sen.

ex-

expoſes us to (*d*) *Reproach* and *Contradiction*, and (*e*) deprives us of the benefits we might reap from the Diſcourſes of *others*: it makes us *deaf*, and all that are near us. Not that we are to imitate the *auſterity* of thoſe *Monks* who abſtained altogether from *ſpeech*, *Romualdus* for *ſeven* years, and one in *Brabant* for *ſixteen*, *Theona* for no leſs than *thirty*, and *Johannes Silentarius* for forty ſeven; for this is *moroſity*, if not *madneſs*. The (*f*) *Tongue* is an *Angel* (as the Prieſt was wont to cry out in the midſt of the rites perform'd to *Hippocrates* the *God* of *Silence*) and is capable to ſhed a benign influence upon *ſociety*; but then it muſt not be permitted to be *diſſolute* and to *range* abroad, but be kept under command, and within

(*d*) *ut quiſque* contemptiſſimus *& maximè* ludibrio *eſt, ita* ſolutiſſimæ *linguæ eſt.* Idem.

(*e*) Οὐ ἂν δυναίμην μὴ σέγοντα πιμπλάναι
Σοφὸς ἐπαντλῶν ἀγδὸι μὴ σοφῷ λόγυς.
Eurip.

(*f*) Γλῶσσα Δαίμων.

compaſs,

compaſs, and be always well imployed.

You ought not to moleſt the company (at *meals* eſpecially) with *Philoſophical ſubtilties*, and *eager diſputes*; for to be *clamorous* is a (*g*) ſign of a *quarelſom* diſpoſition, and he that is *wiſe* will never be ſo. However, 'tis an *improper* entertainment at *ſuch* times, and fitter for a *School* than a *Dining-Room*.

You muſt carefully abſtain from mentioning thoſe things which are likely to put any out of *Countenance*, or turn to their *diſgrace* and *diſadvantage*. 'Tis not *convenient* to tell the ſtory of *Lucretia* where there is one ſuſpected to have been *unchaſt*, nor to fall a diſpraiſing *Thraſo* to a *vain-glorious* Souldier, nor to produce

(*g*) Ἀνδρὸς χαρακτὴρ ἐκ λόγου γνωρίζεται. Menand.

Οἷος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος. Ariſtid.

the *Character* of (*h*) *Therſites* or *Zoilus* in the preſence of a *ſquinting* or *crook-back'd*, or *limping* perſon, nor to talk of *breeding* and *Child-birth* before *young Girls*, nor to caſt dirt in any ones face, by *revealing* or *intimating* that which may reflect *diſhonour* upon him. 'Twas a *bitter taunt* of *Epicharmus*, when *Hieron*, not long after he had unfortunately killed his friend, invited him to Supper, to reply, *I think I may ſafely come, for when you Butcher'd your friend, you did not Devour him.* Such *Sarcaſmes* bite *ſharply*, and ſavour of an *uncharitable* Spirit, and ſtrangely *confound* him they are thrown at: and therefore 'tis a good Proverb. *That you muſt never*

(*h*) Φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα τῷ δὲ οἱ ὦμω.
Κυρτὼ ἐπὶ ςῆθος συνοχωκότε αὐτὰρ ὕπερθε,
Φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
Homer. Il. B'.

(*i*) *Crine ruber, niger ore, brevis pede, lumine luſcus,*
Rem miram præſtas, Zoile, ſi bonus es.
Martial. Lib. 12. Ep. 14.

ſpeak

ſpeak of a Halter in his Houſe whoſe Father was hang'd.

Talk not *filthily* and *obſcenely*, though you may *tickle* the *fancy*, and get into the *Favour* of *great* Men. He that is *good* will ſeek to delight others only by *good* things; and he that miniſters to *wantonneſs*, is a *perfidious* and *unworthy Wretch*. *Laſcivious* Diſcourſe is a *rudeneſs* not to be admitted into *Civil* converſation; for (*k*) (beſides that it argues the Fountain to be *impure*) it (*l*) *debauches* mens minds, and *pollutes* their manners; and therefore *Seneca* did *amiſs* in deſcribing the Looking-glaſs of *Hoſtius*; and I could wiſh that the *Epheſiaca* of *Xenophon* and the *Feſcennines* of *Auſonius*,

(*k*) *Profert mores plerumque oratio, & animo, ſecreta tetigit: Nec ſine cauſâ Græci prodiderunt, ut* vivat, *quemque etiam* dicere. Quintil.

(*l*) Φθείρουσιν ἤθη χρησθ' ὁμιλίαι κακαί.

Menand.

and the (*m*) *ribaldrie* of (*n*) *Martial*, and all the *foul* adhærencies of *Plays* were quite expung'd; that ſo they might *profit* and *pleaſe*, but not *defile* the Ears of the hearers. Our very *reproackes* of Luſt muſt be *coy* and *wary*, and wrapt up in a *chaſt* and *modeſt Dialect*, according to that *prudent* ſaying, *It is not good to come near the Leproſie, though it be to cleanſe the Lepers Skin.*

At no hand utter one *blaſphemous* Title againſt God, and his *bleſſed Angels*, and his *Holy Religion*, either in *earneſt* or in ſport, though *lewd Atheiſts* account it but a *peccadillo*, and make *this* practiſe their *Recreation*. (*o*) *John Boccatius* a *Florentine* was exceeding *faulty* in *this*

(*m*) *Caſtum decet eſſe pium* poetam. Catullus 16.c.

(*n*) *Multa ſunt ejus epigrammata divina, in quibus & ſermonis caſtitas, & argumenti ſpecies luculenta eſt: Alia ſæda nè legerim quidem, tantum, abeſt ut ad cenſuram vocem.* Julius Cæſar Scaliger, poeticcs lib. 6.

(*o*) Claruit A. C. 1370

par-

particular in his Book of *Jeſts*, which, for *this* reaſon, *all virtuous* Perſons *juſtly* condemn. 'Twas a *grave* injunction of *Pythagoras* to his Scholars, *That they ſhould never aſſert any thing of God without light*, that is, otherwiſe than he has *revealed* himſelf unto us; for like the *Sun*, he can be ſeen only by his *own* Beams. We muſt ſpeak the *truth* of him with *Caution* and *Reverence*, with *fear* and *trembling*, ſaid (*p*) *Plato* well, who *ſeverely* reprehends *Homer* for his *raſh* Fables of the *Luſts*, and *Contentions* of the *Gods*. 'Tis *dangerous* to *play* with a Flaming Sword, and to twitch a *Lion* by the Beard; and a *ſtrange Romantick* courage to run *merrily* upon a *Cannons* Mouth, and to attempt the dethroning of the *Almighty*; and an *unpardonable* Folly to *droll* away the hopes of future Bliſs, and adventure the loſing of *Heaven*, rather than of an *unprofitable* jeſt. I have

(*p*) In Cratyl.

heard of a *Club* of *Atheiſtical Villains*, who made it their *buſineſs* at their Meetings, to *abuſe God*, and *deride all* the *myſteries* of *Chriſtianity*, behaving themſelves as *inſolently* towards the *Divine Majeſty*, as the *Græcians* did towards their *Mercury*, who were wont inſtead of *worſhipping*, to *throw Stones* at him. The old *Romans* put *Valerius Soranus* to death, becauſe he *profan'd* the *Secrets* of their *Religion*. And well do they deſerve the moſt *exquiſite* torments that can be inflicted, who will run *infinite* hazards for ſo *inſipid* and *fruitleſs* a folly. Nor does he that *prates diſhonourably* of *Sacred* things, merit Puniſhment meerly for being a *Platonick Lover* of wickedneſs, but becauſe he demonſtrates himſelf to be an *ill-bred-Clown* too; for ſuch language *grates* the Ears of *good* Men, and forces them *haſtily* to quit the place. So *Euſebius* relates S. *John* did, when, in a *Bath* at *Epheſus*, he heard *Cerinthus*

rinthus belch out *prodigious blaſphemies*; and no ſooner was *he* gone away, but the *Bath* fell down and cruſhed *Cerinthus*, and his *Companions* to death. And we read of *Olympius* an *Arrian Biſhop* in *Africa*, that preſently after he had ſcoffed at the *ineffable Myſtery* of the *Bleſſed Trinity*, he was in the ſight of a great aſſembly ſtricken with *lightning*, and *burnt* to *aſhes*.

In *all* your diſcourſe, take heed as much as you can, how you let fall any words which may ſignifie your *life* and *actions* to be *irregular*: for *generally* men *deteſt* thoſe Vices in *others*, which they *indulge* and *cheriſh* in *themſelves*. The *Germans* have a *Proverb* to this ſenſe, that *There is no Mother ſo lewd, but deſires her Children ſhould be virtuouſly educated.*

'Tis likewiſe *unfit* to talk of things which *ſuit* not with the *ſea-*

ſon, and *perſons preſent*, though they are ſuch, as in *due time* and *place* would be not only *innocent*, but *uſeful* and *beneficial* too. For inſtance: It is *abſurd* amongſt *old* Women to diſcourſe of the pleaſures of a *nuptial* Bed, or of the modeſt Behaviour to be uſed in *Dancing*, when it would be more *agreeable* to admoniſh them to prepare for a *Grave*. It is not *expedient* to diſcover the *Intrigues* and *Myſteries* of *State* to *Rebels*, or to diſplay the *Gaieties* of the *Court* to *dull Peaſants*; neither is it *proper* to make *Harangues* of *Religion* to *young* Men, when they are met together to be *harmleſly merry*; nor is it *convenient* to tell *doleful* Stories at a *Banquet*, or to *ſully* a *bright* day deſtin'd to *publick Joy* and *Feſtivity* with a *Tragical* Repreſentment of the *Sicilian Veſpers*, or with *terrible* Narrations of *Battels* and *Earthquakes*, *Peſtilences*, and *Diſeaſes*, [*Robberies* and *Executions*, *Hobgoblins*

goblins and *Ghoſts*, which cauſe the hearers rather to *tremble*, than to be *cheerful*; and therefore let there be no *mention* of *ſuch* things, if you can help it; or if you happen *unawares* to ſlip into a *ſtory* tending *that* way, as ſoon as you perceive your errour, *ſweeten* it as much as you can, and paſs quickly to ſome other more *delightful* Subject. 'Tis confeſſed, that (all circumſtances *rightly* conſidered) we have more reaſon to be *afflicted*, than to be *jovial*; for our life is but a little ſpan, and 'tis divided betwixt *folly* and *miſery*, doing *nothing*, and that which is to no *effective* purpoſe; and the *loudeſt* laughter commonly ends in the *deepeſt* ſigh, and *Tragedies* perhaps were at firſt invented to preſent the *misfortunes* and *crimes* of the Age upon a *Theatre* to open view, that ſo they might draw *Tears* from their Eyes who were moſt concerned, and cure them of their *infirmities*, and *ſhame* them into *ſobriety*: But notwith-

ſtanding, it is not *handſom* to make men *ſad*, when they come with deſign to *refreſh* themſelves, and to lay aſide their diſtracting heavy thoughts, unleſs there bē any that love to *weep*, and if there be, 'tis but giving them an (*q*) *Onyon*, or a mouthful of *Muſtard*, or carrying them into a *ſmokie* room, and you may *eaſily* gratifie *that* Deſire. Wherefore *Philoſtratus*, in (*r*) *Bocatius*, was by no means to be excus'd for *damping* the *mirth* of a *great* company with a moſt *diſmal* relation. ['Twas this; A Certain *French Noble* Man ſuſpecting another to be more *familiar* with his *Lady* than he judg'd *fit*, privily thruſt him through the Body; and when he had done ſo, ript up his Breaſt, and tore out his Heart, and minced it into ſmall bits, and pepper'd and ſalted it,

(*q*) *Seque laceſſenti fletum fractura* ſinapis,
Atque oleris pulli radix lacrymoſaque cepa.
Columella. *unde* χρόμυα ἐδίειν *pro* lacrymare.
Vide Eraſmi Adag. Chil. 3. Cent. 2. Prov. 38.

(*r*) *In* Decamerone lib. 4. Novella 9.

and

and then gave it to his *Wife* to eat: Which as ſoon as ſhe diſcovered, ſhe threw her ſelf headlong out of a high Window, and brake her Neck. Her *Husband* immediately fled; and *ſhe* and her *Gallant* were both buried in the ſame Grave. But 'tis a great deal better to hold ones peace, than at ſuch times to *torment* people with *Melancholick* ſtories.

Nor does he commit a leſs *indiſcretion*, that does nothing but babble in commendation of his *Wife* and *Children*: *Did you ever ſee in all your life a prettier Boy than mine? What ſweet features, and what ingenious conceits he has? Is not my Wife a lovely Woman? Upon my word ſhe has wit at will: 'Tis not to be thought how prudently ſhe manages her affairs.* Few I ſuppoſe are ſo *unimployed*, as to be at leiſure to *liſten to*, and ſo *patient* as not to be *vexed* at ſuch *idle impertinencies* as *theſe* are.

And

And 'tis not *wise* to recite your *Dreams* (as many do) with a *mighty vehemence* and *superstitious resentment*, as if you would have them believ'd to be the *impressions* of a *good Angel*, or the issues of a *Prophetick* spirit: for we may take notice that those who are *chiefly* addicted to *this* practise, are a sort of *Phantastical Opiniators*, whose actions have nothing of *Eminency* in them above the *vulgar size* of Men; and *most* dreams are (*s*) *trifling* and *ridiculous*. And although the *ancient Sages* have left several upon Record, written with singular prudence and delight, (such is that of *Scipio*, and others related by *Cicero* in his Books of *Divination*) Yet is it not *allowable* that every *ordinary* person should usurp this Liberty in his Discourse. Amongst all the *Dreams* that ever I heard (and I acknowledge I don't give ear to *many*) none seems to me more *wor-*

(*s*) Eccles. 4. 6. Eccius. 34. 2.

thy

thy to be *heeded*, and *apologiz'd for* than that of *M. Flaminius Tomarotius*, a *Noble Roman*, who (by the way) was no *illiterate ſenſeleſs* fellow, but one of *excellent learning*, and a moſt *acute wit*. As he was aſleep, he imagin'd that he was ſitting in the ſhop of an exceeding rich *Apothecary* who was his Neighbour, and that within a little while, a Tumult being raiſed (upon what occaſion he did not know) all the *Drugges* in the ſhop were pulled down; and in the Scramble, one got an *Electuary*, and another a *Vomit*, and a third a *doſe* of *Pills*, and greedily devoured them all, and in a ſhort ſpace there was neither *Bottle*, nor *Pot*, nor *Box* left, that was not quite *drain'd*, and *emptied*; only *one* Glaſs, and that a very *little* one, full up to the top of *pure* Liquor, which *few* minded, and *none* would taſte. This done, he preſently ſaw a *grave old* man come in, of a *Majeſtick* preſence able to ſtrike

ſtrike *awe* and *reverence* into any one with his very *looks*. As with a *ſorrowful* Countenance he was beholding this ſtrange confuſion, and obſerv'd that ſome of the *boxes* and *pots* ſtood *empty*, and others were turned *upſide down*, and the *greateſt* part of them broken to pieces; by chance he caſt his eye upon that *ſmall* Glaſs, and took it down, and immediately ſet it to his mouth, and drank it off, not leaving one drop; and aſſoon as he had done ſo, he went away after the ſame manner as the reſt did. *Flaminius* greatly wondred at this, and turning to the *Apothecary*, askt him who that old man was, and for what reaſon he drank up that Water with ſo much *eagerneſs*, which none elſe *touched* or *regarded*; to whom he replied, in theſe Words. O *Son*, that *old man* you ſaw was *God himſelf*; the *Water* that all beſides ſlighted, was (t) *Diſcretion*, which is the *Apple* of

(t) *Neceſſe eſt, ut non ſolùm intueamur quod agimus; ſed etiam cum quantâ* diſcretione *agamus.* S. Gregor.

the

the *eye* of *Reaſon*, the *Miſtreſs* and *Guide* of the *Affections*, the *Mother* and *Nurſe* of (*u*) *Vertue* and *good manners*, preſcribing *order* and *decency* to every Action. And this (as you know by your own experience) men don't care ſhould come near their Lips.

(*w*) I ſhall take leave to add another remarkable *Dream* of a *Reverend Learned* and *Pious* Perſon, and my *worthily Honoured Friend* (to the *memory* of whoſe Favours I cannot chuſe but pay a *daily* Tribute of *grateful Recognition*) not long after the late *unhappy* troubles brake out in *England*, as 'tis already ſet down by an (*x*) *Elegant* and *Faithful* Pen. 'Twas thus; He thought himſelf and a multitude of others to have been abroad in a *bright* and *cheerful*

(*u*) *La diſcretion è madre delle virtu. Tolle hanc & virtus vitium erit, ipſaque affectio naturalis in perturbationem convertetur.* S. Bernard.

(*w*) Dr. *Hammond.*

(*x*) Dr. *Fell, in his life.* p. 28. &c.

day,

day, when on a ſuddain there ſeemed a *ſeparation* to be made, and he with the far *leſs* number to be placed at a diſtance from the reſt; and then the Clouds gathering, a moſt tempeſtuous Storm aroſe, with Thundring and Lightnings, with ſpouts of impetuous Rain, and violent guſts of Wind, and whatever elſe might adde unto a Scene of horrour; particularly balls of Fire that ſhot themſelves amongſt the ranks of thoſe that ſtood in the *leſſer* party: When a gentle whiſper ſeem'd to interrupt thoſe other louder noiſes, ſaying, *Be ſtill, and ye ſhall receive no harm.* Amidſt theſe terrours the *Good man* falling to his prayers, ſoon after the Tempeſt ceaſed, and that known *Cathedral Anthem* begun, *Come Lord Jeſus, come away*; with which he awoke. The *correſpondent event* of all which he found verified *ſignally* in the preſervation both of *himſelf* and his *Friends*, in doing of their duties: the which with much content

content he was uſed to mention. Beſides, being *himſelf* taken to the *Quires* of *Angels* (on the 25 of *April* 1660) at the cloſe of that *Land-Hurrican* of ours (whereof that *diſmal apparition* was only a *faint Emblem*) he gave thereby too literal a completion of his *Dream*, and the unhappy credit of bordering upon *Prophecy*.

Such kind of *Dreams* may be *confidently* recited, ſince reſembling the apprehenſions of men *awake* more than the *blind Viſions* of the *Night*, and ſuggeſting ſomething of *ſpecial remark* and *duty*, they may be heard with *delight* and *profit*: But *inconſiſtent Rapſodies* of *Non-ſenſe* (ſuch are moſt Dreams of *lewd Plebeian* people, whom *good* and *learned* men excell in *Vertue* and *Wiſdome*, even when they are (*y*) *aſleep*, our *profici-*

(*y*) Vide Ariſtot. Eth. lib. 1.

ency

ency in *both* being discernible, in the opinion of (z) *Zeno*, by the *coherence* and *cleanliness* of our *Dreams*) are to *vanish* with our *sleep*, and to be buried in *silence* and *oblivion*.

(z) Plutarch lib. de profectu in virtute.

CHAP.

CHAP. V.

Of the Abuſes of the Tongue, *comprehended under the general Title of* Falſhood.

TO forge *Untruths*, is a *vainer* and more *intolerable* miſdemeanour than to recount *Dreams*; for *Dreams* commonly are founded upon ſomething that had a *real* exiſtence before, but a *Lye* never had ſo much as the *ſhaddow* or *appearance* of it; for 'tis like the *Phænomena* of the *Heavens*, or a *Caſtle* built in the *Air*, and has its Being no where but only in the *Contrivers Brain*. *Truth is the beginning of Heroical Vertue*, ſays a (*a*) *grave Author*; 'tis the moſt (*b*) *lively* reſemblance and imitation of him who is *abſolutely perfect*; 'tis the *bond* and *cement* of ſociety,

(*a*) Clem. Alexandr. lib. 6. Strom.
(*b*) Pythagoras apud Ælian. lib. 12. Var. Hiſt.

a ver-

a Vertue compoſed of *aimableneſs* and *divine* features: but a *Lye* is *unreaſonable*, and *ugly* as the ſhadows of the night; and therefore *Mythologiſts* deſcribe *Pan* the ſon of *Mercury*, (who was the *God* of *Speech*) with the upper part like a *man*, and the lower like a *beaſt*, to ſignifie that *Truth* is *fair* and *comely*, but a *Lye* *ſqualid* and *deformed*. *Simonides* and *Cicero* call it *Injuſtice*, and ſo it is; a violation of that *tacite univerſal contract* of *Mankind* implied in *all* their *Commerce* and *Intercourſes*: 'tis the *ruſt* and *bane* of *Converſation*; and it *diſgraces* a Man when 'tis found out, and (*c*) few have ſo good *Memories*, and carry the matter ſo *cunningly*, as to go long *undiſcovered*; for though it walks in a *Miſt*, and puts on the *Mantle* and

(*c*) Ψευδόμενος ἐδεὶς λανθάνει πολὺν χρόνον. Menander.

Πολλοὶ τοὶ κίβδηλον ἐπίκλοπον ἦθος ἔχοντες
Κρύπλεσ', ἐνθέμενοι θυμὸν ἐφημέριον.
Τέτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἑκάστε.
Theognis.

mask

mask of *Truth*, and ſo may paſs for it a while; yet it will in tract of time betray it ſelf by its *diſorderly* motions and *cloven* Feet: and then it breaths a cloud of *Infamy* upon the Reputation, and renders the *Parent* obnoxious to a large meaſure of *contempt* and *ſcorn*, a *ſevere*, but withal an *equal* puniſhment; he will be baniſhed all *honeſt* Company, and no body will give Credit to *any thing* he ſhall ſay, be it never ſo *true*, upon the *bare* Authority of his *Report*, nor regard his words more than a mouthful of *fugitive* breath; nay, every Syllable he ſpeaks will be *ſuſpected*, unleſs it amounts to the force of an *undeniable demonſtration*. (d) *Poggius* loſt the fame of a *good Hiſtoriographer* by extolling *all* the Actions of the *Florentines*, and diſpraiſing their Enemies; and the

(d) *Dum patriam laudat, damnat dum* Poggius *hoſtem: Nec malus eſt civis, nec bonus* hiſtoricus.
Sanazar. Epigr. 1.

Shep-

Shepheard that abus'd the neighbourhood with a *falſe* clamorous complaint that the *Wolf* had invaded and ſcatter'd his Flock, to his great damage, was not *believ'd* afterwards when it was *really* ſo. And the worthy Sir *Henry Wotton* incurr'd the diſpleaſure of *King James* by a *facetious* Sentence of *innocent* meaning, that was capable to be interpreted in favour of *Falſhood*, and by the *malicious* wit of *Scioppius* was perverted to the *harſher* ſenſe (*e*) [*An Ambaſſadour is an honeſt man, ſent to Lye abroad for the good of his Country.*] Beſides 'tis an argument of a *cowardly poor* Spirit, and though it may chance to ſerve a *preſent* turn, yet it *enhaunces* the *guilt* of the *Crime*, and when it is *deteſted*, makes a man look like a *pittiful baffled* Fellow; whereas (*f*) the *brave*

(*e*) *Legatus eſt vir bonus, peregrè miſſus ad* mentiendum *reipublicæ causâ.* See his life written by Mr. *Walton.* p. 45.

(*f*) Ὁ μεγαλόψυχος, παῤῥησιαστικὸς καὶ ἀληθευτικός. Ariſtot. lib. 4. Eth. cap. 7.

and

and *magnanimous* perſon does not *ſneak*, but ſpeaks *truth*, and is *bold* as a *Lion:* And this is *appoſitely* expreſſed in the counſel of the (*g*) *divine Poet*,

Dare to be true: Nothing can want a Lye;
A Fault that wants it moſt grows two thereby.

But I would not be thought over *rigid*. Doubtleſs we may ſpeak *untruths* in ſome caſes, without being *criminal*; as we may (*h*) *deceive* Children to their own *benefit*, and *cheat* them into *good* manners; we may *invent* formidable Stories to affright them into *order*, and pretty *Fables* to keep them *quiet*. And no man blames *Phyſicians* for *deluding Hypocondriacal* Perſons

(*g*) Mr. *Herbert* in his Porch to the Temple.
(*h*) *utilitatis eorum gratiâ multa* fingimus. Quintil.
ut puerorum ætas improvida ludificetur. Lucret.

into

into *chearfulneſs*, and a ſtate of *Health*. The Man of *Athens* that conceited if he ſhould make water he ſhould drown the City; was cured by an ingenious *Fiction*, that the City was on fire, and that he ought not to ſtop his Urine, leſt Water ſhould be wanting in that great exigence. Nor is it ſurely a *fault* by a *pious fraud* to *rob* a man of an *erroneous* opinion, as a *Saracen Prince* did two *Eutychian Biſhops* (who aſſerted that the *Divine Nature* of *CHRIST* expir'd as well as his *Humane*) by *pretending* (what he knew they reckoned *altogether impoſſible*, and yet not ſo *abſurd* as *their own* poſition) certain intelligence by letters of the *death* of the *Archangel Gabriel*. And (*i*) *Piſander*, and (*k*) *Andronicus Rhodius* thought it no *harm* to uſe an *untruth* as a *remedy* in the danger of *friends*, to ſave the

(*i*) Οὐ νέμεσις καὶ ψεῦδος ὑπὲρ ψυχῆς ἀγορεύειν.

(*k*) Ἀπατᾶ μὲν, ἀπατεὼν δὲ οὐκ ἔστιν· οὐ γὰρ τέλος ἔχει τὸν ἀπάτην τῷ νοσοῦντος, ἀλλὰ τὸν σωτηρίαν.

life

life of a *Prince* or a *brave Patriot*; and the reaſon of it is clear and eaſy, becauſe (*l*) *Charity* is better than *Truth*, and every man is willing to be *cozen'd* into his own *Advantage*. (*m*) *Pliny* commends the Wife of *Cæcinna Pætus* for *denying* to her husband the death of their dear Son, which ſhe did, leſt it ſhould make him *grieve* himſelf into his *Grave*. And upon *this* ſcore (*n*) *Poetical Fables*, and the *parables* of *Moraliſts* are *excuſable*.

But then this is to be underſtood *warily*, and practiſed with a great deal of *ſober caution*, according to the (*o*) *Comedians Rule*, only when *Truth*

(*l*) Τὸ γὰρ ἀγαθὸν κρεῖττον τῆς ἀληθείας. Proclus.

(*m*) Lib. 3. Ep. 16.

(*n*) *Exit in immenſum fœcunda licentia* Varum.
Obligat hiſtoricâ nec ſua verba fide.
Ovid. 3. Eleg.

(*o*) Καλὸν μὲν ἔν ὐκ ἐστι τὰ ψευδῆ λέγειν,
Ὅτῳ δ' ὄλεθρον δεινὸν ἢ ἀλήθει ἄγει,
Συγγνωστὸν εἰπεῖν ἐστι κὰ τὸ μὴ καλόν.
Sophocl. in Creuſa.

produces an *insufferable* miſchief; and in that caſe 'tis but *pardonable*, not *laudable* and *noble*. We read of *Epaminondas* and *Ariſtides*, that they were ſo *tender* in this reſpect, that they would not tell a *Lye* ſo much as in *merriment*. 'Tis indeed an *unworthy* artifice, and a *deviation* from the *great Law* of *Juſtice*; it perverts the inſtitution of *words*, and involves a man in *difficulties*, and intangles him in *Contradictions*, and *perplexes* him more than a Skein of ruffled Silk; for 'tis a ſubterfuge that will not afford ſhelter and protection *long*; the guard muſt be *doubled*, and if that prove too weak, a *new* covert is ſought; and when *all evaſions* fail, the man is at his wits end, and is *confounded* with *ſhame*, and talks *tremblingly*, and *dreads* to look him in the face whom he has *abuſed*. And therefore (*p*) it is the part of an *honeſt* and

(*p*) *Sapientia juſtorum eſt, nil per* oſtenſionem *fingere, ſenſum verbis aperire.* S. Greg. Mor. l. 10. c. 27.

wiſe

wiſe man to have no *wrinkles* and *foldings* in his heart, but (when he does ſpeak) by *plain* words to diſcloſe the ſecret receſſes of the Soul; not like (*q*) *Tiberius*, who was an *Abyſs* of *Deceit* not to be fathom'd, and us'd phraſes compos'd meerly for *pretence* and *ſhow*, and ſo *obſcure* and *intricate* a Dialect that no body could imagine what he *meant:* For *equivocal* ſpeeches and *mental reſervations* become *none*, much leſs *great* Men. 'Twas *ignobly* done of *Cleomenes*, having made truce with his enemies for thirty *days*, to plunder their Country in the *night*; and of *Labeo*, when he had covenanted to yield up *half* his *Navy* to *Antiochus*, to *cut* his *Ships* in pieces, and render them *uſeleſs*; and it was a moſt *inhumane* thing of *Pericles*, after he paſs'd his word to the *oppo-*

Nec artificioſo ingenio, nec ſimplici verbo oportet, decipere *quenquam, quia quolibet artis modo* mentiatur. S. Aug. de conflictu virt. & vitiorum.

(*q*) *Verba ejus* obſcura, ſuſpenſa, perplexa, elucantia, *in* ſpeciem *compoſita.* Tacitus.

ſite Army, that he would not meddle with them if they would lay aſide their *Iron*, to fall upon them and hew them down, becauſe they had *Iron Buttons* upon their Coats. 'Tis a huge *unworthineſs* for *Rulers* to lye, and therefore the (r) *Ægyptian Princes* were wont to wear a golden Chain beſet with precious Stones, which they ſtyled *Truth*; intimating *that* to be the moſt *illuſtrious* and *royal* Ornament. Add to all this (what the late ingenious (s) Sir *Henry Wotton* gave for an *infallible Aphoriſm* to an *Ambaſſadour*, who requeſted from him ſome *experimental Rules* for his *prudent* carriage in his *Negotiations*) That *always*, and upon *all* occaſions to ſpeak the *Truth* is the *ſureſt Safeguard*, both to your *Perſon* and *Reputation*, and the *likelieſt* expedient to *accompliſh* any deſign, and to manage your buſineſs with *ſucceſs*; for (to that paſs

(r) Diodorus Siculus. lib. 2. Antiquit.
(s) Pag. 67. of his Life.

have

have the *degenerous* manners of men brought the world) you ſhall never be believ'd, and by this means your *truth* will *ſecure* your ſelf, if you ſhall ever be call'd to account: and 'twill alſo put your *Adverſaries*(who will ſtill hunt *Counter*) to a *loſs* in all their *Diſquiſitions* and *Undertakings*.

But notwithſtanding that this practice is very *indecent*, and attended with *many grand Inconveniences*, yet there are ſome in the world ſo *deeply* in *love* with it, that they court it *purely* for its *own* ſake, and are content to *eſpouſe* it without a *dowry*, uſing it not out of a *malicious* intention to *injure* and *deceive others*, nor out of a foreſight and hope that they ſhall procure any *benefit* to *themſelves*, but (without any *real Incentive* to provoke them) only becauſe it *pleaſes* their *vain humour*; juſt as debauched *Sots* carouſe *whole* Flagons, not to

quench their thirſt, and ſatisfie that juſt appetite which is implanted in their nature, but out of an *immoderate love* of the Liquor, and to indulge their more than *brutiſh ſenſuality*. This one would think exceeding ſtrange; and yet I have heard of a perſon ſo notoriouſly addicted to this *unſociable paultry* Vice, that his friends were afraid to propound any queſtion to him, leſt they ſhould give him an opportunity of ſpeaking ſomething that was not true. For my own part I could heartily wiſh that all ſuch (according to the due ſeverity of the *Perſian Law*) might be wholly *excluded from bearing Office*, and *condemned to perpetual ſilence*.

Others, ſpurr'd on by *vain-glory*, are perpetually telling *Romantick* ſtories of *themſelves*, *extolling* their *own* actions to the skies, and *boaſting* of their *wonderful* inſight in the *myſteries* both of Art and Nature; as if

if they had the (t) *monopolie* of knowledge, and that it came into the world, and ſhould expire with them. And under this head may be rank'd thoſe who *lye ſilently* without ſaying a word; that is, whoſe *converſation* and *garb* is an *untruth*; who though deſcended but of *mean* parents, and having nothing *extraordinary* to commend them, yet behave themſelves in all reſpects ſo *loftily*, that 'tis almoſt *impoſſible* to look upon them without *diſdain* and *diſcompoſure*; and notwithſtanding that neither their eſtate is large, nor their Family *illuſtrious*, yet to be ſure their *clothes* ſhall be very *rich*, and they *load* themſelves with *Rings* and *Bracelets* and all manner of *Bravery*, that you would take them to be perſons of the *higheſt* quality in the *Nation* where they live, But this is a cuſtome ſo full of *preſumption* and *arrogance* (the Daughter of *Pride*, and the Grandchild of *Vanity*)

(t) Οἷος πέπνυται, λοιποὶ σκιὰι αἴσουσι. Hom.

that it is moſt *intolerable* and *uncomly*, and therefore carefully to be *eſchewed*. In ſome (and thoſe not the worſt conſtituted) *States* 'tis forbidden by ſtatute, both that the *rich* ſhould be *extremely gay* and *coſtly* in their *Apparrel*, and mightily *vaunt* it over the inferiour ſort; and likewiſe that the *poor* ſhould affect a habit *equally fine* with their *richer* Neighbours; for *each* of theſe is *unhandſome* and *fooliſh*, and not to be permitted in a *well-govern'd* Kingdome.

Let no man *inſolently brag* either of his *Nobility* or his *Honour*, of his *Wealth* or of his *Wiſdome*, and at every turn (as many do) rehearſe his *Pedigree* and his *Titles*, and entertain his friends with ſtories of the brave atchievements of his *Anceſtors*. For how many *worthy* actions of *Gallant* perſons, with *themſelves* and their *Monuments* too, are *buried* in *utter oblivion*? How many *eminent* *Fami-*

Families are quite *extinct* and blotted out of the *Heralds Books?* What's become of the *Achimenides* in *Perſia*, and the *Seleucidæ* of *Syria*; the *Ptolomeys* of *Egypt*, and the *Cæſars* of *Italy*; the *Merovingians* and *Carlovingians* of *France*, and the *Plantagenets* of *England?* And what's *Nobility* (if it be not accompanied with (u) *real goodneſs*) but a *bubble*; and an *empty name?* It is no credit to be *well-born*, unleſs you be *well-manner'd* too; and he that has nothing but his *Extraction* and *Titles* to ſet him forth, is no better than

(u) *Non cenſus, non opes, nec clarum nomen Avorum;*
Sed magnum probitas *Ingeniumque facit.*
Ovid de ponto lib. 1.
Stemmata quid faciunt? quid prodeſt pontice longo
Sanguine *cenſeri, pictóſque oſtendere vultus*
Majorum? ———
———Nobilitas *ſola eſt atque unica* virtus.
Malo pater tibi ſit Therſites, *dummodo tu ſis*
Æacidæ ſimilis, Vulcaniaque arma capeſſas,
Quàm te Therſitæ *ſimilem producat* Achilles.
Juvenal. Sat. 8.
Nil aliud eſt vera Nobilitas, *quàm vita humana clara* virtutibus *per electionem & habitum animæ intellectualis exteriùs operantis.* Upton. lib. 1. c. ult.

his *Great-grand-fathers Tomb.* And a *plentiful fortune* (if not *wisely* manag'd) is a great *incumbrance* and a *snare. Money* is a *perfidious* thing, and the (*w*) parent of *absurd* actions; for it betrays men into several *miscarriages*, which otherwise they would not have *opportunity* to commit. And he that *boasts* of his own *knowledge*, does but discover and proclaim his *folly*; for (if you observe it) He talks *lowdest* that understands *least* (as the *shallow* stream makes a greater *noise* than the *deepest* river) and he who has labour'd *industriously* many years to inform his mind, will find and confess that *Motto* of a *learned* man to be most true, (*x*) *That the greatest part of what we know is but the least of that we are ignorant of.* Besides, he who does *these* things *upbraids* those who cannot derive them-

(*w*) *Divitiæ parentes absurditatis.* S. Aug.

(*x*) *Maxima pars eorum quæ* scimus, *est minima eorum quæ* ignoramus. Isaacus Casaubonus.

selves

ſelves from ſo *ancient* a Stock, and want the like *endowments* to ſet them off: And I aſſure you that's no ſmall *diſobligation.*

Nor is it any ones duty to *leſſen* his own merit (though of the *two*, 'tis better to *take from*, than *adde unto* it) and therefore I don't approve of thoſe that *undervalue themſelves beyond meaſure*, and *ſtoop* to *ſordid condeſcenſions*, and *refuſe* thoſe *honours* and *commendations* which without all queſtion are their *due.* This is no *vertue*, but a (*y*) *vice* oppoſed to humility in the *defect*, as *arrogance* is in the *exceſs*; and if it be a *hypocritical pretenſe* of *Modeſty*, and not the iſſue of a *real conſciouſneſs* of *imperfection*, 'tis *double Pride* and *Oſtentation.* To *weigh down one* ſcale that ſo the *other* may *aſcend*; to uſe *diminutive* expreſſions on purpoſe that we may be *admir'd*; to reject a *juſt* Character

(*y*) Φαυλοπαυεργία, Ariſtot. Eth. lib. 4, cap. 7.

and

and inwardly to applaud our ſelves for doing it; to refuſe dignities and preferments out of a *ſeeming lowlineſs* of mind, and *contempt* of the *World*, and *under-hand* to ſtrive to obtain them, or elſe to propagate our *fame* by the *renunciation*, is a piece of *abominable falſhood* and *arrogant humility*, not to be endur'd. *To deny the good things that are in us, or to make them leſs* (the (z) *Moraliſt* tells us) *is the deepeſt diſſimulation*; and (*a*) he that *accuſes* himſelf when he is *innocent*, becomes *guilty* by his *lying*. (*b*) *Jottus* that

(z) Ὁ δὲ εἰρων ἀναπαλιν, ἀ γινεσθαι τὰ ὑπαρχονται, ἢ ἐλαττω ποιειν. Id. ibid.

(*a*) *Cum* humilitatis *cauſâ* mentiris, *ſi non eras peccator antequam* mentireris, *mentiendo efficeris quod evitâras.* S. Aug. de verb. Apoſt.

(*b*) Florentiæ *hoc ejus adhuc extat Monumentum.*

Ille ego ſum per quem pictura extincta revixit,
Cui quam recta manus, tam fuit & facilis.
Naturæ dederat noſtræ quod defuit arti,
Plus licuit nulli pingere, nec melius:
Miraris turrim egregiam ſacro ære ſonantem?
Hæc quoque de modulo crevit ad aſtra meo:
Denique ſum Jottus, *quid opus fuit illa referre?*
Hoc nomen longi carminis inſtar erit.

Obiit An. 1336.

famous

famous Painter and *Architect* of *Florence*, in the opinion of ſome, was ſcarce *worthy* of the *praiſes heap'd* upon him, becauſe he forbad men to honour him, ſo much as to ſalute him by the name of (*c*) *Maſter*. But whether he did well or no, this is certain, that he who *undervalues* thoſe things which men *generally deſire* and *love*, certifies by that action that he *deſpiſes* others, or at leaſt, that he does not reſpect them as he *ought*: And not to eſteem *Glory* and *Honour*, which moſt rate at a *high* price, what is it but to *ſlight* their judgment who confer it, and to extoll *your* ſelf above all *mankind?* For no body that is in his right wits, will *contemn* that which by the *common conſent* and *approbation* of the *World* has *worth* and *value* imprinted on it, but thoſe that fondly imagine they have *better apprehenſions*, or *choiſer treaſures*. The *ſafeſt* and moſt *prudent* courſe is to

(*c*) Boccatius Giornata 6. Novel. 5.

keep

keep in the middle betwixt the *two extremes*; (*d*) neither *insolently* to *vaunt* of any thing we are or have; nor yet to speak *contemptibly* of *our selves*; for by the *former* we *reproach* others with their *defects*, and that's *ungentile*; and by the *latter* we seem to *vilifie* their *understanding* and to *jeer* their *Vertues*, and that's *unjust*. *Ingenuity* and *Discretion* enjoyn us to be as *silent* of our *own* actions as we can (and the (*e*) advantages of a restrain'd tongue in this case are not easily numbred) and when we are inforc'd to *speak* let it be *truth*, and *modestly* expres's'd, without any tincture of *pride* and *self-conceit*. And they that endeavour to please others are to the utmost of their power to abstain from a *Fault* exceeding *frequent*, that is, when their *opinion* is askt concerning any matter that

(*d*) *Nec te* collaudes, *nec te* culpaveris *ipse*:
Hoc faciunt stulti, *quos* gloria *vexat* inanis.
Cato.

(*e*) Ὦ παῖ σιώπα, πολλ' ἔχει σιγὴ καλά.
Sophocles.

is

is propounded, they muſt not *fumble* with their *Buttons*, and ſuffer themſelves to be *oppreſſed* with an *unſeaſonable Baſhfulneſs*, ſo as to talk *fearfully*, and to move their Body up and down all the while, as if they were in *pain*, and to look *ſneakingly*, as though they had lately committed a *theft*, or ſome other *ſhameful Crime*, and were doing *penance* for it; and to *preface* what they have to ſay with *tedious* and *inſignificant Apologies* [*Sir, I hope you will pleaſe to forgive me if I doe not ſpeak pertinently to this buſineſs, for I am altogether unskilful in ſuch things: I fear that I ſhall betray my own folly, and tire your patience too much, yet in obedience to your commands, I ſhall venture to ſay what I conceive of the point in hand.*] Thus they detein the company, and protract the time with *empty preambles*, and while they are making *ridiculous excuſes*, they might have anſwer'd the *Queſtion*, and diſpatch'd the

the *Caſe*, but they muſt go about by many *circumlocutions* to no purpoſe, and are longer in *ſtating* and bringing it to a head, than others in *determining* it; and yet deport themſelves as if they were in *bondage* and a very *uneaſie* poſture till they have done; and it cannot chooſe but be a great *trouble* to hear and ſee them ſo *concern'd*, eſpecially if they be *learned* and *underſtanding* perſons. And they alſo are *offenſive* and *Hypocritical* men, that would fain ſeem the *worſt* and *meaneſt* in all the ſociety where they are; and when by the acknowledgment of every one preſent they ought to be ſeated in the *chiefeſt* and moſt *honourable* place, they'l ſit *loweſt*, and you cannot without a great deal of importunity and violence prevail upon them to remove *higher*; when you *intreat* them, they go back (like a *fearful* Horſe that has been newly *beaten*) and put all out of *order*, eſpecially when they

they come to a *Door*, for they'l by no means go *before*, but make *long* ſpeeches, and *wheel about*, and *defend* themſelves with their *Hands* and *Arms*, and make *odd faces*, and you muſt *quarrel* and almoſt *fight* with them before you can get them *on*; and this *interrupts* the *pleaſure* of your walk, and ſometime hinders *important* buſineſs.

But one of the moſt *pernicious abuſes* of the *Tongue* remains ſtill to be treated of, to wit, *Flattery*, the entertaining of a man with a *Panegyrick* of *himſelf*, and talking in *filthy* or *glozing* language either to *foment* his *Luſt*, and kindle a ſpark into a flame, or elſe to *tickle* his *ambition*, or to ſerve ſome other *vile* end. And this is the *deſtruction* of *all* the *noble* deſigns of *friendſhip* and *converſation*; 'tis the *treachery* of *Love*, and a *deadly Peſtilence*, a *tickling* a Man into a *Swoun*, and *hugging* him to *death*; a *ſmiling* in his

his *Face* and *cutting* his *Throat*. *Calumny* compar'd to this is *balm* and *antidote*, for he who *ſlanders* me gives me warning to ſtand upon my guard, and to furniſh my ſelf with all the weapons and artifices of defence; and *ſingular benefits* may be reap'd from *obloquies* and *contumelious* uſages, if we ſtudy to *improve* them to the *richeſt* advantage; *Roſes* grow upon thoſe *Thorns*, and the *venom* of a *viperous Tongue* may be converted into *Triacle*. *Reproachful* language ſerves (like the *kind Sword* of (*f*) *Jaſon*'s *Enemy*) to *cure* an *Impoſtume*, and to let *death* out of our *Bowels*. But *Flattery* fills us with *Wind* and *Corruption* till we *burſt*, and a ſtrong guſt of *undeſerved applauſe* quite overturns and ruines us, if we are not well balaſted. He that *reviles* me, it may be, *calls*

(f) *Sic caſu fortuito* Phereo Jaſoni *profuit* hoſtis, *qui gladio vomicam ejus aperuit, quam ſanare medici non poterant.* Cic. lib. 3. de natura Deorum.

me

me *Fool*, but he that *flatters* me (if I take not heed) will *make* me ſo; and 'tis like that kind of *Lightning* which melts the Sword without finding the Scabbard; this *ſubtil poyſon* ſteals inſenſibly into the very Bones, and drinks up the Marrow, and yet never breaks the Skin, but pleaſes it with a ſoft and gentle touch. And this is the unhappy Lot of great Perſonages, a Diſeaſe that reigns in the Courts of Kings; Poor men live out of the reach of its *infection*, it viſits not the humble Cottage: for who ever yet thought it worth his pains to ſtoop ſo low as to *flatter* a Beggar? The Servants of *Dionyſius* the *Sicilian Tyrant* counterfeited themſelves half-blind, and run one againſt another, and overturn'd the Meat as it was ſerv'd to his Table, becauſe he was ſhort-ſighted; and in *Alexander*'s Houſe a *wry-neck* was a Mode of Gallantry. Great Men rarely ſee their Faces in a true Glaſs: What they

ſpeak

ſpeak ſhall be ſure to be commended, and every thing they do will be extoll'd, and their *infirmities* are magnified (as the *Egyptians* ador'd the very *pudenda* of their Prieſts) 'Twas notably ſaid of *Carneades*, That *Princes* are ſeldom dealt *truly* with, but when they are taught to ride the *Great Horſe*, becauſe the proud Beaſt is not capable to learn the *Art of Diſſembling*, nor does he know how to diſtinguiſh betwixt men, but will as ſoon throw an *Emperour* as a *Groom*. I ſuppoſe, I need propound no other Argument to diſſwade you from practiſing ſuch *baſeneſs*, but only this, That it is a *low-ſpirited vile* thing. A *Paraſite* is the *verieſt Slave alive*; 'tis more *eligible* to *tug* at an *Oar*, or to *dig* in the *Mines*, or to *hew* in the *Quarries*, than to *cringe* and *fawne* and *tempt* to *miſchief* for a little Money; to be a *perfect Votary* to the *Humour*, and a *Pander* to the *Luſt* of any, and ſo to *ſell* at once *Integrity* and

and *Freedom*, and that at a *cheap rate* too, for a *Purſe of Gold*, or a *ſmall Penſion*, nay, ſometimes only for a *morſel* of *Bread*. He who does ſo, has nothing that he can properly call his *own*, all his *Faculties* and *Paſſions*, *Appetites* and *Deſires*, *Geſtures* and *Behaviours*, *Words* and *Actions*, *Thoughts* and *Looks*, being *entirely dedicated* to the *ſervice*, and too often to the *ruine* of another. And he is well enough deſcrib'd by the *Poët*, to be a (*g*) *Beaſt that is all Belly, caſting his eye round about, watchful, ugly and deceitful, and creeping by the aſſiſtance of his Teeth which feed him, and kill them that reach him Bread.* (*h*) Be as *complaiſant* as may conſiſt with *Innocence* and *Diſcretion*; but to run into *vice* and *pain* to avoid the opinion of an *uncivil* man, is the part of a *fool* and a *coward*, and of one that does not underſtand

(*g*) Γαστὴρ ὁλὸν τὸ σῶμα πανταχῇ βλέπων Ὀφθαλμὸς, ἕρπων τοῖς ὀδοῦσι θήριον.

(*h*) Δεῖ μὲ συμπεριφέρεσθαι τοῖς φίλοις, ἀλλὰ μέχρι θεῶν. Pericles apud Agellium. l. 1. cap. 3.

what

what belongs to *civil ſociety*. And this conſideration leads me to diſcourſe concerning *Complementing*, to which (becauſe it is a Subject that affords various matter) I ſhall allow a diſtinct apartment.

CHAP.

CHAP. VI.

Of Ceremonies and Complements.

CEremonies, as we call them (a (*i*) word borrowed from *another* language, for we have none in our *own* to expreſs them by; an (*k*) evident argument that they were not known to our *Forefathers*, ſince they were not able to give them a name) I ſay *Ceremonies* (as they are us'd or *abus'd* rather) for their *vani-*

(*i*) Ceremoniam *alii ab oppido* Cære *dictam exiſtimant*; *alii à* caritate *dictam judicant.* Feſt.Cerus *veteri linguâ* ſanctus, *à quo* Ceremonia. *Nonnulli à* Cerere Ceremonias (Apell. lib. 4. cap. 9. *propterea* Gloſſar. Ceremonia *δημήτρια.* Scal. ad Feſt. *Sciendum ὄργια apud Græcos dici* Sacra *omnia, ſicut apud Latinos* Ceremoniæ *dicuntur.* Servius in 4. Æn. *Vocem ab* Hetruſcis *acceptam puto, quam ipſi à* Chaldæis, *à* ברא *orare, invocare*

(*k*) *Eodem modo arguit* Cicero, lib. 2. de Oratore, *ubi poſtquam prolixè egit de voce* Ineptus, *hæc ſubjungit: Hoc vitio cumulata eſt eruditiſſima illa Græcorum natio. Itaque quod vim hujus mali Græci non vident, nè nomen quidem ei vitio impoſuerunt. ut enim quæras omnia quomodo Græci* ineptum *appellent, non reperies.*

ty,

ty, in my judgment, come not far behind either *Dreams*, or *Lyes*, or *Flattery*; and therefore I conceiv'd it not amiss to joyn them together in this *Treatise*, and to deliver my sense of them, now that a fit occasion is offer'd. 'Tis certain that those *solemnities* which *Priests* use in performing the Sacred Offices of *Religion*, are *properly* styled *Ceremonies*: The *Romans* (as (*l*) *Polydore Virgil* assures us) call'd all *Divine Worship* by *this* Title; and afterwards when men began to salute one another with *great* appellations of *Dignity* and *Dominion*, and by several artificial gestures to exhibit mutually

(*l*) Romanis *placuit omnem divinum cultum* Ceremonias *appellare*, *à* Cæritibus Hetruriæ *populis*. *Ii enim olim captâ urbe* Româ *à* Senonib. Gallis, *sacra* Romanorum *à Vestalibus invecta. perbenignè receperunt, usque eoque servarunt, dum patria à Camillo esset recuperata* (*sicut* Liv. lib. ab urbe cond. 5. latè demonstrat) *cujus beneficii* Quirites *memores*, *postea omnia quæ ad* Religionem colendam *pertinerent*, Ceremonias *nuncuparunt*. Polyd. Virg. lib. 5. de Invent. Rerum cap. 12.

more

more *reverence* than perhaps was convenient, to *bow* the *head*, and *kiſs* the *hand*, as if they were *officiating* at an *Altar*; 'tis probable this word was tranſlated from its *native* to a more *profane* ſignification, and either becauſe of the *near reſemblance*, or elſe by way of *contempt* and *ſcorn*, theſe *phantaſtick mockeries* of *veneration* were term'd *Ceremonies*; juſt as *Banquets*, by a like *impropriety* of ſpeech, were in *deriſion* nick-named *Triumphs*.

This cuſtome then without doubt derives its *original* not from *us*, but is of *foreingextraction*, and by *inſenſible* degrees *ſtole in* and *planted* it ſelf amongſt us, and is now become ſo *predominant*, that it has almoſt rooted out *all ingenuous ſimplicity*, *honeſt faithfulneſs*, and *true generoſity* of *ſpirit*, and corrupted theſe *noble* and *uſeful virtues* into *empty formalities*, and *ſuperfluous words*, and *ſpecious pageantry*

and *pretenſes*. Not that I in the leaſt condemn thoſe *external uſages* and *decent applications*, which *civiliz'd* people have ever practis'd in *all countries*, and *ages* of the world, to procure and reciprocally to demonſtrate *inward affection* and *reſpect*; for no man is obliged to be a *ſloven*, or a *clown*: But if we conſider that *now a-dayes* they are made to conſiſt in *nothing* but *trifling forms*, and *counterfeited addreſſes*, and are *terminated* in a *bare outſide*; and that they who delight to uſe them moſt, are perſons of an *exceeding light and aëry humour*, the very *froth* of the Nation where they live; and (which *diſparages* them not a little) that they are *commonly* imployed to *unworthy* purpoſes; we ſhall be enforced to conclude, that they are expreſſions not ſo much of *honour* and *reverence*, as of *deceit* and *baſeneſs*, contriv'd to *abuſe*, and ſometimes to *deſtroy* with the leſs *ſuſpition*. But that I may not ſeem to paſ

ſen-

ſentence *raſhly*, and to be *rude* and *unjuſt* in my determination, I ſhall range all *Ceremonies* and *Compliments* into *three* ſeveral ranks and orders, according to the various ends whereunto they are deſign'd, and diſcourſe of them apart; and when I have done ſo, 'twill I preſume, be eaſie to diſtinguiſh the *innocent* from the *guilty*. They either aim at *profit* and *advantage*, or are the iſſue of *vanity* and *oſtentation*, or elſe proceed from *courteſie* and a *due eſteem* and *regard* of thoſe towards whom they are directed.

Some are intended merely to *deceive* and *undermine*; and ſuch are ſo *infamous*, ſo *unbeſeeming* men of *worth* and *bravery*, that they are *infinitely* to be *abhorr'd*. In this kind *Flatterers* (of whom I have ſpoken in the preceding Chapter) chiefly offend, who, like the *Parthian* horſmen, ride *one* way and ſhoot the *clean contrary*;

Or not unlike to Barge-men when they row,
They look anether way than that they go.

These put on the *show* and *guise* of *Friendship*, and conform in *every* instance to the *Appetites* of *Great* Persons, and truckle under *all* their commands, not to do them *real service*, nor that they may compass their *good opinion*, but *only* that they may *insinuate* into their *purses*; not to *gratifie*, but to *delude* them. And notwithstanding that this vice may happily be *delightful* for a time, yet the *sweetness* of it is *deadly poison*; 'tis *abominable* and *destructive*, and not at all *becoming good natur'd* and *well mannered* men, for 'tis neither *lawful* nor gentile under the *colour* of *pleasing* to *hurt* another for *our own benefit*, and as often as we do so, we call our selves *perfidious Villains*; what are such *Ceremonies* and *Complements* but *pernicious Lyes*, guilded and

and varniſh'd over with the gloſs of *Truth*, and moſt *deteſtable treacheries?* And tell me, can there be any thing more *diſhonourable* and *vile* than to *careſs* and *fawn*, when inwardly you reſolve to *worry*; to uſher in *deſtruction* with *ſoft language*, and to *ſtroak* him *gently* whom you deſign to *ſmite* under the *fifth* rib never to riſe again? to bring a man a *preſent*, that you may get a fair opportunity to *ſtab* him? And yet 'tis ordinary (for *Courtiers* too, they ſay, who ſhould be paterns of *heroick* actions) like the *ſerpent*, to *crouch* and *bend* in all the flexures of a *ſweet compliance*, and inſtantly to *hiſs*, and *turn tail*, and *ſting* to *death*; to cut ones throat with a *clean* knife, or a keen raſour ſet with *oyl*; like the Chirurgeon who wrapt up his lancelet in a *ſponge*, with which whileſt he *ſmooth'd* his patients ſide he made a *deep inciſion*; to cry, *your moſt devoted humble ſervant*, and *enclaſp* him in their

arms (as if they meant to admit him into a full poſſeſſion of their *heart*) whom they *revile* and *curſe behind his back*, and ſtudy by all arts and ſtratagems they can deviſe *irrecoverably* to *miſchief*. But theſe juſtly merit to be reckon'd in the number of the very worſt ſort of men, being the moſt *ignoble* and *dangerous* kind of *enemies*; for to be a *profeſſed open adverſary* has ſomething of *gallantry* and *favour* in it (ſuch, like the lightning before the thunders, give us warning to arm and prepare for the aſſault) but to *betray* with a *kiſs*, and to *preface ruine* with an *appearance* of *civility* and *kindneſs*, is the moſt *wretched* and *barbarous inhumanity* imaginable. That *Brutus*, *Cæſars great confident*, ſhould have a hand in the *conſpiracy* againſt him, wounded him *deeper* than the *fatal* dagger: (m) *What thou, my Son?* were the words with which he breath'd out

(m) Καὶ σὺ τέκνον; *Sueton.* in vitâ.

his

his *life*. In all your *civil addreſſes* then be ſure you obſerve this caution, *Let not the Courtier in you ſupplant the Friend.*

Sometimes a *light phantaſtick* humour is the parent of *Ceremonious* applications; and theſe I call *vain* and *fooliſh*, becauſe they conſiſt in *idle* words, and *high-ſwoln* encomiums, and *pompous* titles, and *mimical* geſtures, and are not ſeconded with *real* performances, but vaniſh into *empty* air. And if we conſider them aright, and make an *eſtimate* of them by the rules and proportions of *ſolid* value, we muſt needs confeſs that they are ſo far from being *teſtimonies* of *true honour* and *ſincere affection*, that they are nothing elſe but an *induſtrious fond miſpenſe* of *time* and *breath:* For, if you mark it you will find, that thoſe who take *greateſt delight* in them, and are the *completeſt maſters* of *this Art*, are commonly perſons that have

only a *gay out-ſide* to recommend them, but not one *dram* of *internal weight* and *goodneſs*; and that they beſtow them in the moſt *liberal* meaſure upon thoſe they *leaſt reſpect*, and would not willingly come near; for *intimate acquaintants* and *dear Friends* are uſually treated *freely*, and without the charge or trouble of *tedious circumſtances* and *forms* of *Courtſhip*. And upon this *double* account it is, that ſuch *words* and *phraſes* have loſt their *primitive force* and *virtue*, and are almoſt degenerated into *inarticulate* ſounds, and by being *continually abus'd* (like a ſword whoſe *Edge* is *turn'd*) are able to make no *deep* impreſſion; ſo that we are not concern'd *acurately* to examine the *juſt* importance of every *tittle*, nor to paſs the *ſame conſtruction* upon *them* we do in *caſes* of *greater* moment. And this is *clearly manifeſt* by what happens every day; for if by *chance* we light into the company

pany of ſome we never ſaw before, and an occaſion of diſcourſe be offer'd, we don't ſtay to make a *ſtrict* ſearch into their *dignity* and *profeſſion*; but rather than ſeem to *undervalue* them, confer *titles* upon them beyond the *merit* of their *place* and *birth*, and at a venture call him *Sir*, and her *Madam*, that wear good clothes; though afterwards the *one* prove but a *Taylor*, and the *other* a *Chambermaid*. And truly as the matter now ſtands with us, we muſt be *prodigal* in our communication of *names* of *honour* and *reſpect*, for 'tis grown the *faſhion*; and *cuſtom* bears a *mighty* ſway in *all* affairs of *this* kind: And notwithſtanding that it is *meerly* a *ſpecious pretence*, and a *vain oſtentation* of words, which ſignifie *nothing at all* to *any real purpoſe*; yet it is not for *you* or *me* to aſſume the *privilege* and *boldneſs*, ſo much as to *attempt* an *abrogation*. Nay, when this is not ſo much our *private*

fault, as the crime of the *Age* and *Nation* wherein we live, we are bound to *conform*, as far as we may, without *diſhoneſty* or *notorious folly*: But then if we do it out of *pure choice* we are *hugely* to blame, for we publiſh the *infirmity* and *lightneſs* of our mind. To this end, it will be *uſeful* to reſume what I laid down at the beginning of this Chapter; That *Complemental* addreſſes are not *intrinſecally* and in their own nature *neceſſary*, but rather *unprofitable* and *cumberſome*; and if by *common* conſent it could obtein that they might be fairly laid aſide, all *buſineſs* would be more *expeditely* diſpatcht; but *every* place is infected with this *itch*; and ſince this practice is worn into a *Cuſtome*, and almoſt eſtabliſh'd into a *Law*, we muſt ſubmit to the *exerciſe* of it (though ſome things in uſe at *preſent* perhaps were *formerly* interdicted, and are *irkſome* to a *generous* and *noble* diſpoſition) yet ſo as not to do the

the leaſt *violence to veracity* and *prudence*, or go a *hairs-breadth* beyond the limits of *moderation* and *ſobriety*, which may beſt be defin'd by the *judgment* and *example* of the moſt *diſcreet* and *grave* men.

A certain *King* named *OEdipus*, being forced out of his own country, repair'd to *Athens* to *King Theſeus* for ſhelter and protection from his enemies, who purſued him to take away his life: when he came into *Theſeus*'s preſence, he ſuppos'd that he heard him ſpeak to his *Daughter* (for he was blind) whoſe voice he knew, and therefore neglected to ſalute the *King*, and (his bowels yerning) turn'd him to embrace his *Daughter*. Aſſoon as he apprehended his error (the eagerneſs and ecſtaſie of his joy being ſomewhat abated) he began to make a large *Apology* for himſelf upon the account of paternal affection. But the wiſe and good *King* would not

not ſuffer him to proceed, but interrupted him with theſe words; *Be of good chear* OEdipus, *for* (n) *I ſtudy to make my life famous not ſo much by ſplendid appearances and the applauſes of others, as by mine own illuſtrious acts of ſolid Vertue.* (o) *Cicero* gives a ſpecial caution that we ſhould not prefer *Socrates* above *Cato* (notwithſtanding that the *Oracle* of *Apollo* pronounc'd him the *wiſeſt* man upon earth) becauſe *Cato* was commendable for his *deeds*, but *Socrates* only for his *ſayings*. And *Orlando* the *Nephew* of *Charles the Great* is worthily extoll'd by (p) *Arioſtus* an *Italian Poet*, in that he was fuller of *goodneſs* than of *words*, more ready to

(n) Οὐ γὰρ λόγοις ζῆν τὸν βίον σπουδάζομεν, λαμπρὸν ποιεῖσθαι μᾶλλον, ἢ τοῖς δρωμένοις. Sophocles in Oedip. Colon.

(o) *Cave* Catoni *Maximo & ſpectato viro ne iſtum quidem, quem* Apollo *ſapientiſſimum judicavit, anteponas; Hujus enim facta, illius dicta laudantur.* In Læl.

(p) *Perche Orlando à far leopre virtuoſe,*
Più che à narrar lepoi, ſempre era pronto.
Cant. 2.

practiſe

practiſe than to *boaſt* vertue, to *do well* than to *talk finely*. Theſe inſtances deſerve to be *remark'd* and *engrav'd* upon every man's mind in *indeleble* characters. But the *fawning profane complement* of *Teridates* to *Nero* was moſt *odious and intolerable*, (q) [*I, my good Lord, deſcended of* Ariſaces, *Brother to* Vologæſus *and* Pacorus, *am intirely at your ſervice; and I am come unto you, as unto my God: adoring you even as I would* Mithras (*that is the* (r) *Sun, the Perſian Deity:*) *My ſelf and Fortunes depend upon you, and ſhall be diſpos'd as you think fit.*] For although it may highly pleaſe men to be *honour'd* and *courted* by others, yet if they perceive that it is *conſtrain'd* and *merely artificial*,

(q) Ἐγὼ Δέσποτα Ἀρσάκην μὲν ἔκγονος —— καὶ ἦλθον τε πρός σε τὸν ἐμὸν Θεὸν, προσκυνήσων σε, ὡς καὶ τὸν Μίθραν, καὶ ἔσομαι τοῦτο, ὅ τί ἂν σὺ ἐπικελεύσῃς. Dio.

(r) Μίθρας ὁ ἥλιος παρὰ Περσαῖς. Heſych. Πρέπει ὁ ἥλιος παρὰ Περσαῖς Θεός. Strabo.

they

they do not only take it *unkindly*, but reſent it as a *groſs affront:* And well they may, for ſuch *inſinuations* and *flatteries* (beſides other *infirmities* they labour with) have this *defect* diſcernible in them, that thoſe *cogging diſſemblers* plainly declare that they believe them whom they entice and endeavour to intrap, to be ſo *vain* and *arrogant*, and withal ſo *dull* and *ſtupid*, that it is no *difficult* matter to *catch* and *deceive* them. Nor can *ſoothing complementers* eaſily conceal their *baſeneſs*; for their *viſards* are grown ſo *thin*, and *themſelves* ſo *tranſparent*, that a *ſhort-ſighted* man may *pierce through* them, and *deteſt* and *baffle* their *ſtratagems*. Adde to this, that *Ceremonies* are exceeding *troubleſome*; and yet there are ſome who make a *trade* and *merchandiſe* of them, and *meaſure* them out at certain *rates*: One ſhall have a *pound*, and another it may be but an *ounce*; this man ſhall be treated *familiarly*,

miliarly, and that at a more *remote* diſtance; one ſhall be placed in a *great* chair, and another muſt be contented with a *meaner* ſeat. But 'tis *vile* and *improper* that *ſignifications* of *love* and *reſpect* ſhould be expos'd to *ſale*, and made *vendible* commodities; and they who uſe *complements* out of a *fond affectation*, and to ſerve other ends than thoſe of *civility* and *Friendſhip*, demonſtrate themſelves to be perſons of a *light phantaſtick* temper, and of *very little* imployment. The Soul is a *mighty buſie* thing, and, if it be not exercis'd about *ſerious* affairs, 'twill exert and ſpend its activity upon *trifles*; And becauſe theſe *formalities* are repreſented to their (*s*) *eyes*, and have a *pretty aſpect*, and look like marks of *ſingular education*, and are not *hard* to be

(*s*) Segnius *irritant animos demiſſa per* aures,
Quam quæ ſunt oculis *commiſſa fidelibus*——
Horat.

compaſs'd

compaſs'd, they addict their mind extremely to the *ſtudy* of them but matters of *weightier* concern ment they can by no means endur to *learn*, they are *too ſtrong* for thei *effeminate* underſtandings to en counter. The *higheſt* attainment o theſe *puff-paſte Gallants* is to *con gee* after the *neweſt French faſhion* and cry, *Your moſt faithful ſervant My Lord*, and *ſwear* with a *bone grace: Pitiful pieces* of *pageantry* that have a *plauſible outſide*, but no *ſolidity within*; like thoſe *Apples* (t) *Tacitus* and other Writers make mention of, that *appear lovely*, but upon the *lighteſt touch fall to aſhes*; or like the *Ægyptian Temples* that

(t) *Cuncta ſponte edita, aut manu ſata, ſive herbâ tenus aut flore, ſeu ſolitam in ſpeciem adolevere, atra & inania velut in* cinerem *vaneſcunt.* Hiſtor. lib. 5.

Poma oculis tenus, contacta cinereſcunt. Tertul. Apol. cap. 40.

Præ ſe ferunt ſpeciem quidem maturitatis, Cæterum ſpecioſæ cutis ambitione favillacea intrinſecus fuligo abſconditur, quæ vel levi *preſſa* tactu *fumum exhalet, & fatiſcat in vagum* pulverem. Solin Polii Hiſtor. cap. 36.

are

are beautified with fair *Frontis-pieces*, but if you ſearch into them, nothing can be found, ſave only a *Crocodile*, or a *Cat*, or ſome ſuch *petty ſneaking Deity*; do but come *near* them, and like the *ſenſible plant* they *contract* their leaves within the ſtalk, and *ſhrivel up* to nothing; and heartily wiſh that the *whole commerce* and *intercourſe of humane ſociety* might extend no farther than theſe *ſpecious Ceremonies*. And there are not a few in the world who put on *artificial* modes and garbs, to hide the *deformities* of a *rugged*, and *ſlovenly*, and *narrow* diſpoſition, and entertain you with *Complements*, becauſe they are not able to talk *pertinently* upon any *material* ſubject (juſt as ſome men (u) *ſwear*, only to fill up the *vacuities* of their *empty* diſcourſe) conſidering that if they ſhould be as *perverſe* and *brutiſh* in their *outward de-*

(u) Πρὸς ἀναπλήρωσιν τῦ λόγυ. Hierocl. in Pythag. aurea Carm. p. 33.

portment

portment, as they are *internally* in their *nature*, their *company* would be an *intolerable burthen* to all with whom they do *converſe*. This then I confidently affirm (and your own experience will atteſt it) that they who delight *exceſſively* in uſing *ſuperficial formalities*, do it for *one* of the *two* reaſons before recited; and that not many like to be *tyed* up *ſtrictly* to a *Ceremonious* behaviour, for it hinders them from living according to their own *inclination*, and deprives them of their *liberty*, which every man is apt to *value*, as one of the moſt *deſirable* poſſeſſions upon earth.

And now having advanced thus far, it remains that I treat of ſuch *Ceremonies*, as we are in *Duty* obliged to perform. *Theſe* are by no means to be *laid aſide*; for the omiſſion of a *due* payment of *them* does not only *diſpleaſe* but *injure* others, and oftentimes it comes to paſs, that there ariſes a *quarrel* not

to

o be decided but by *the ſword*, for his cauſe, that one took the wall of is *Superiour*, or did not give him hat *reſpect*, as he paſſed by, which of *right* belong'd to him. (w) *Cuſtom* is a *ſecond nature*, and we ſee (x) it *prevails* upon men more than he *commands* of their *parents*, and he *perſuaſions* of their *friends*, the *ſtatutes* of the *Nation*, and the *inſtitutions* of *Religion*; and in things of *this* kind, it has *almoſt* the *force* and *obligation* of a *Law*: Wherefore he that calls perſons of *high* rank and quality by *vulgar* names, and accoſts them in the *ſame* terms as he does *ruſtical* people, *diſparages* them and is *uncivil*. It is not fit to ſpeak in the *ſingular* number (much leſs to place *Religion* in do-

(w) Ἤθη ἐπίκτητοι φύσεις. Galen.
Καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἤδη γίνεσθαι, ὅμοιον γὰρ τὸ ἔθος τῇ φύσει, ἐγγὺς γὰρ τὸ πολλάκις τῷ ἀεί ἐστιν· ἐστὶ δὲ ἡ μὲν φύσις τοῦ ἀεὶ, τὸ δὲ ἔθος τοῦ πολλάκις. Ariſtot. Rhet. lib. 1. cap. 11.
(x) Κραταιότερον ἔθος γένους, καὶ φύσεως καὶ θρησκείας ἐστὶν ἰσχυρότερον. Nicet.

ing

ing ſo) to a man of *worth* and *dig*
ty, that is in the (y) *Engliſh* phra
to *Thou* him; for this is eſteem'd
great *indignity*, when it is not a ma
of *familiar* acquaintance. And
the faſhions of other Countreys a
ages have been *different*, this co
cerns not *us*, nor are *we* to diſpu
whether of the *two* be more *ſut*
able; it being *convenient* that
ſhould comply with *thoſe Cuſtom*
not which are *abſolutely beſt*, b
which are *at preſent moſt in uſe*;
we yield obedience unto ſeve
Laws, not becauſe they are th
moſt *reaſonable* and *equal* that ca
be made, but becauſe they remai
ſtill in their *full vigour*, having n
ver been *repeal'd* by that Sovereig

(y) *Cum fortè Medicus quidam* Germanus *egre*
um civem Londinenſem *numero ſingulari appellaſſe*
velut atroci laceſſitus injuriâ, Vah inquit, Tu ho
Germanus, tuiſſas *hominem* Anglum? *moxque vel*
impos animi, præ iracundiâ caput movens diráque
nitans ſubduxit ſeſe. Eraſm. Chil. 1. Cent. 8. nu
26. explic. proverb. *Verum improbum vel mus mo*
deat.

Autho

uthority which *enacted* them. d if the *Caſe* ſtand *thus*, 'tis re- uiſite that we diligently obſerve ith what *geſtures* and *forms* of eech it is uſual at *this* day, in the ace where we *reſide*, *to receive* and *lute* perſons of *all ſorts* and *condi- ons*, that ſo we may be capable adily to diſcharge that debt of *nour* and *reſpect* which peculiarly longs to *every* order. And al- ough ('tis likely according to the anner of *thoſe* times) the *High- dmiral* diſcours'd to *Peter*, *King Arragon*, in the *ſingular* number, t the ſtyle is *now* alter'd, and it ould be *unpardonable ſawcineſs* a- ongſt us, either in *ſpeech* or *letters*, make addreſs to the *King* and *rince*, with any other *Titles* but *ur Sacred Majeſty*, and *Your Royal ighneſs*: And as he conform'd to e mode of *his* times, ſo muſt we omit to the manners of *our own*. nd theſe I call *Ceremonies* of *Du-* becauſe they receive not their

Being

being from *our will*, but from *Law* that is to ſay, from a *General Cu*ſtom, which is *equivalent* in thing of *this* nature, and binds us (if miſtake not) to the practice of *what*ſoever is not *prohibited*. In matte which have no *viciouſneſs* adherin to them, but rather a *ſemblance* o *courteſie* and *goodneſs*, it ſeems t me very *expedient* that we ſhoul conform to that *common* uſage, an not raiſe *ſcruples* and *contention* And notwithſtanding that to *kiſ* in token of *reverence*, is properly *Religious rite*, and appertains to *ſa*cred things; yet if it be *ordinary* i the *Kingdom* where *we* live for me to ſay at their approach or depa ture, *Sir*, *I kiſs your hand*; or, *I a intirely at your ſervice*; or, *I reſig up my ſelf to be diſpos'd of at yo pleaſure*; *you* ought not to be *ſi gular*, but uſe *theſe*, or *ſuch like e preſſions*, as well as *others*. In *ſal ting* and *writing letters*, and inde in *all* inſtances of *civil converſatio*

yo

ou are to behave your ſelf, not ex-ctly according to the meaſures and ictates of *reaſon* (I mean, that which appears to be ſo to you;) much leſs is your own *humour* and *fancy* to be your *Guide*, but *Cuſtom*, he *Rule* of *Decency*; and that not s it was in *former* ages, but as it is t this *preſent* time. And therefore t is not for you to *object* and ſay, *How comes ſuch a one to be a Gentle-man?* or, *Why ſhould I give him any reſpect?* for if he be *frequently* tyled *Maſter*, he will imagine you *ſcorn* and *revile* him if you call him by his *proper* name, and apply your elf to him after a *Vulgar* manner. And (as I ſaid before) theſe Ap-ellations of *Lordſhip* and *Service* are *ſmooth'd* and *polliſhed* by *conti-nual* uſe, and have in a great mea-ſure loſt their *harſhneſs* by being *daily* in *every ones* mouth; and, like Herbs ſteep'd in water, are become ſo *ſoft*, that we have no reaſon to be *nice* and *froward*. I beſeech you, do

but

but consider how *ridiculous* it would be to begin letters to great Personages with [*If you are in good health it is well. I am in good health*] because the *old Latines* were wont to preface theirs so. If you will be conducted by no prescription but *this*, and go back for a pattern in all particulars to the *primitive* times, and trace Nature into her *cradle*, you must *eat* nothing, for ought I know, but *herbs* and (z) *acorns*, nor wear any clothes but what are made of the *skins* of *Beasts*. But then, in these we call *officious Ceremonies* a double caution is necessary to be observ'd.

First, that we have regard to the *Country* wherein we live; for all *Customes* do not *equally* agree with the constitution of *every nation*, but (whether it is to be imputed to the difference of *Soiles* and *Climates*, or to their *mutual oppositions*, or to

(z) *Hinc in proverbio*, A frugibus ad Glandes redire *is dicitur, qui à melioribus regreditur ad deteriora.*

some

ſome *other* cauſe, I ſhall not undertake to determine) as the *lineaments* of mens *faces*, and the *conceptions* of their *underſtandings* are *various*, ſo are their *manners* and *deportments* too; and almoſt every Kingdom has its *peculiar* uſages and *cuſtomary* ſignifications of *reſpect*. The *Moſcovities* perform their homage to the *Great Duke* by *bowing ſo low*, that they *touch* the *ground* with their *forehead*; The *Æthiopians ſit* in the *King*'s preſence in token of *ſubjection*, *ſtanding* being there a *diſtinctive* poſture of the *greateſt eminence* and *dignity* (as (*a*) ſome people worſhipped *ſitting* on their beds before their Idols, and particularly (*b*) the ſacrifices of *Hercules* were celebrated by the Heathen *ſitting*.) The *Negroes* give ſign of *reverence* by *ſitting*, and *leaning* with their *elbows* on their *knees*, and *covering* their *faces* with their *hands*, as an

(*a*) Tertul. Lib. de Orat.
(*b*) Macrob. Saturnal. lib. 3. cap. 6.

acknowledgment that they are no worthy to *look* upon him. The Inhabitants of *Japan*, out of the perfect *enmity* they bear to their neighbours of *China*, *salute* one another by putting off their *shooes* or *sandals*; and (to mention no more) the *French* and *Spaniards* (though *near* in *situation*, yet) are as *distant* in their *modes* and *behaviours* as *East* and *West*. The *English* (as likewise *several other* people) *uncover* the *Head* (which is the *principal* member of the body) in sign of *honour* and *veneration*, and to shew their readiness to *listen* to (for by putting off the hat the *ears* are *uncover'd*) and *obey* the *commands* of their *Superiors*; and *bow* the *body* in testimony of *submission*; and *embrace* one another in token of *union* and *friendship*; and * *shake hands* to intimate a

* *Erat & salutationis indicium dextra juncta dextræ, quod apud* Varronem, *atque etiam apud* Callimachum Ætiis *habetur.*

——*Cur dextræ jungere dextram*
Non datur——Virgil.

leagu

league and *contract* willingly to ſpend their fortunes and lives in a *mutual defence*; and *clap* one another upon the *ſhoulder* (which yet the *Turks* reckon one of the *greateſt indignities* that can be offer'd, I ſuppoſe, becauſe they *brand* their *ſlaves* on *that* part) in token of *familiar acquaintance*; and *kiſs* the (c) *lips* (a *Ceremonie* deriv'd from the *Eaſtern* nations) an *expreſſion* of *amitie* and *dearneſs*, as if they could be contented, were it poſſible, to *inſinuate* and *melt* their very Souls into one another, and to be *joyn'd* together into (d) the ſame *Being*; and *kiſs* the (e) *hand* (which is no *new* piece of *ſervility* invented by *modern Courtiers*, but an exceeding *aged ſo-*

(c) Rom. 16. 16. 1 S. Pet. 5. 14. Ἀλλήλους ἀσπάζόμεθα πανσάμενοι τῶν εὐχῶν. Juſtin Mart. Apol. 2. Oſculum *pacis eſt ſignaculum orationis* Tertul. de Orat.

(d) Ariſtotel. *Amicum definiebat* μίαν ψυχὴν δυσὶ σώμασιν ἐνοικοῦσαν.

(e) Job 29. 8, 9. 31. 27. τὴν χεῖρα καταφιλῆσαι Arrian. in Epict. lib. 5.

lemnity, borrowed from the *ſuperſtition* of the *Ancient Gentiles*, who were wont whenever they paſſed by a *Temple* or *Altar*, or ſaw any *creature* or *ſtatue* in which they imagin'd a *Divinitie* to dwell (for in former Times nothing more *plentiful* amongſt them than (*f*) *Gods*) in ſignification of *ſacred reverence*, to (*g*) *put* their *hand* to their *mouth*,

---

(*f*) Deos *facitis criminoſiſſimos quoſque.* Tertul.
Cum portis, domibus, thermis, ſtabulis ſoleatis
Aſſignare ſuos Genios, *perque omnia membra*
urbis, perque locos Geniorum millia multa
Fingere, ne propriâ vacet angulus ullus ab umbra.
Prudentius.
Volucreſque feraſque poſuere Deos.
Porrum & cæpe nefas violare & frangere morſu.
Juvenal.
Et Faber & Piſtor mille *dedere* Deos. Ovid.

(*g*) *Nam, ut audio, percenſentibus iis qui iſtum novere, nulli Deo ad hoc ævi ſupplicavit; nullum Templum frequentavit; ſi fanum aliquod prætereat, nefas habet* adorandi *gratiâ* manum labris admovere. Apuleius Apolog. 1. Cæcilius *ſimulacro* Serapidis *denotato, ut vulgus ſuperſtitioſus ſolet,* manum ori admovens oſculum labris preſſit. Minutius Felix in Octav.

Qui adorant, ſolent manum deoſculari. S. Hieron. in Ruffin.

and

and (*b*) *ſoftly* to *mutter* ſome petitions to thoſe wooden or ſtony *Deities*, to be propitious to them and proſper their affairs. *Every* cuſtom and Ceremonie is not *fit* for *all* places; thoſe which well become *Naples*, a City abounding with *Noble-men* and perſons of *greateſt eminence*, would not ſuit at all with *Luca* or *Florence*, which conſiſt for the moſt part of *Merchants* and *Tradeſmen*; ſo that if the manners and faſhions of the *Neapolitans* were tranſlated to *Florence*, they would look like the cloathes of a *Giant* upon a *Pigmey*, a huge deal too *big* and *comberſome*; as, on the contrary, thoſe the *Florentines* uſe would ſit upon the *Neapolitans* (according to the (i) *old Greek Proverb*) like armor taken from a *Pigmey* upon the

(*b*) *Ecce lacu medio ſacrorum nigra fovilla,*
Ara vetus ſtabat tremulis circundata cannis:
Reſtitit, & pavido, Faveas mihi, murmure *dixit,*
Dux meus: & ſimili, faveas mihi, murmure *dixi* Ovid.

(i) Ἀχερδίτια πυγμαῖα κολόσσω ἐφαρμόζειν. Suidas ex Philoſtrato.

trunk of a great *Coloſſus*. And notwithſtanding that the *Noble Venetians* in regard of their publick offices *honour* one another in an *extraordinary* meaſure, it is not therefore convenient that the Inhabitants of (*k*) *Rovigo* or (*l*) *Aſola* ſhould uſe the *ſame ſolemnities* and *mutual obſervance*; although (if I rightly remember) the whole *Vicinage*, whether through their *abundance* of *idleneſs*, or out of an *ambition* to *imitate* their *miſtreſs* the *City* of *Venice* (as every one is apt to tread in the ſteps of his *Lord*, when perhaps he can render no reaſon why

---

(*k*) Rhodigium *oppidum* Venetiæ *amplum in quodam quaſi* Iſthmo *poſitum inter* Patavium & Ferrariam, *ſedes Epiſcopi* Hadrienſ. *à* Ferraria 25 mill. paſſ. *ab* Hadria 20. *patria* Cœlii. de quo lib. 3. Itiner.

Rhodigium *petitur, variis tibi cognita*, Cœli,
In ſtudiis natale ſolum——

Vide Leandr. Deſcript. Ro. magnæ di la dal Pop. 353. Edit. Venet.

(*l*) Caſtellum *in territorio* Veneto. *Conſule eundem in deſcript.* Marcæ Trivigianæ, p. 481.

he

he ſhould do ſo) practiſe the *like formalities.*

Secondly, we muſt have reſpect to the *occaſions*, *age*, and *condition* both of *him* towards whom we exerciſe *theſe Ceremonies*, and alſo of *our ſelves.* It behoves us when we meet with men *diſtracted* with *urgent* affaires, not to *detein* them with *frivolous Complements*, but to *break off* as ſoon as may be, and to *intimate* our mind by *dumb ſignes*, rather than *ſtand* to *expreſs* it by *tedious harangues.* This they underſtand well how to do in the *Court* of *Rome*; but in many places *impertinent diſcourſes* and *unſeaſonable applications* (beſides that they create no *ſmall trouble*) are a *great hinderance* to the diſpatch of *ſerious* buſineſs. You may obſerve frequently that a perſon of quality, who has but a *little* time to ſpare from his *weighty* imployments, will cry to one of *meaner* rank, *I pray be cover'd*; and he, after he has ſcraped I know not

how many legs, at length anſwers; *My Lord, I am very well, I humbly thank your Honour, I have no need to put on my hat.* To whom he will reply; *I beſeech you Sir; what do you mean? ſpare your courteſie:* But he *wreaths* himſelf into *twenty fooliſh poſtures* and *looks ſimply* a while, and at laſt with a huge deal of gravity bowing to the ground rejoyns; *I earneſtly intreat your Lordſhip to ſuffer me to diſcharge that duty which I owe: It is not for me to preſume to be cover'd before your Honour.* And this *verbal ſtrife* takes up as much time as would have been ſufficient for a *Judg* to have determin'd two or three *material Cauſes.* 'Tis true, whenever any one of *low* eſtate comes into the preſence of a *Magiſtrate*, or *Nobleman*, he ought to give him that *reſpect* which his *place* merits; but if the time will not *conveniently* permit, let him be *ſparing* of *Ceremonies*, for he that is *immoderate* at ſuch a ſeaſon is ſure to be *ungrate-*

ungrateful. But neither do the *ſame* modes and geſtures become *old* and *young*, men of the *higheſt* and of *ordinary* quality; nor is it *proper* for *Mechanicks* and perſons of a *mean* rank to uſe *many*, and thoſe *ſolemn* addreſſes to *great* ones (eſpecially if they are *incomber'd* with *buſineſs*) ſince *they* are not wont to uſe them *often*, nor do they *delight* much in them, or exact them *punctually* from others, or indeed *mind* them, being intent upon more *ſerious* matters; for they ſeem to expect from *that* ſort of men (m) *obedience* rather than *formality*: Now no *Servant* is to ſtand ſo much upon his terms with his *Maſter* as to *complement* him; if he does, his *Maſter will* imagine that he *deſpiſes* him, and calls his *power* and *dominion* in queſtion; but he is bound *readily* to execute

(m) *Quocirca idipſum juſtiùs* exigere *quàm rogare, & in* mercedis *potius quàm beneficii loco numerari poſſe & debere videtur.* Cic. lib. 2. Fam. Ep. 6. ad Curionem.

his commands. *This* kind of *Ceremonies* then is to be exercis'd *freely*, without the *leaſt coaction*; for that which any one performs as a *real due* will be reckon'd as an act of *Juſtice*, not *Civility*; but he who does *more* than he is *obliged* to, purchaſes the reputation of a *well-bred* man.

'Twas no ſmall commendation, in my judgment, of (*n*) *Ariſtippus*, that he knew well how to conform himſelf to *all times*, *places*, and *perſons*; and truly he that is exceeding *wealthy*, and wants a *comely gentile* carriage to ſet him off, looks juſt like an *Aſs* laden with *Gold*. Take the *ſum* of all in few words. You muſt behave your ſelf as a *Taylor* does in *making cloathes*; he cuts, and pairs away, and fits them to the body, ſo that they are ſomething

(n) Ἱκανὸς ἁρμόζασθαι καὶ τόπῳ, καὶ χρόνῳ, καὶ προσώπῳ. Diogen. Laert. in vitâ.

too

too big rather than *too little*, and yet not ſo *wide* and *ill-faſhion'd* as to ſit *like* a *ſack*. If you are *phantaſtick* and *profuſe* in *Complements* and *Ceremonies* towards *ſuperiors*, every one will point at you for a *vain light fellow*; nay, perhaps you will be accounted a *flattering knave* (ſuch a one as *Colax* in *Menander*, and *Gnatho* in *Terence* are repreſented to be) than which there's almoſt nothing more *deteſtable*, nothing more *unbecoming* a *rational* creature: If you beſtow them with a *handſom diſtance* upon *inferiors*, you will be ſtyl'd *humble* and *courteous*; if in *decent proportions* upon *equals*, you will be eſteem'd a *well-manner'd* perſon; and beſides (to conclude this diſcourſe with the words of a (*o*) *famous Poët*) *He who*

(*o*) Μηδὲ πολυξείνου δαιτὸς, δυσπέμφελος εἶναι
Ἐκ κοινοῦ πλείστη δὲ χάρις, δαπάνη τ' ὀλιγίστη·
Heſiod. lib. 2 Oper. & Dier.
Gratia ſic minimo magna labore venit.
Ovid. Amor. lib. 3. Eleg. 4.

treats

treats men ingenuously, and converses kindly with them, oftentimes gets a great profit with a very trifling easie expense.

CHAP.

CHAP. VII.

Of the Moderation of the Tongue in ſome other Inſtances.

(p) *Anacharſis* being asked what was the *beſt* and the *worſt member*, anſwer'd the *Tongue*; 'tis the *main Inſtrument* of *good* and *bad*; and though it be but a *little Engine*, yet it is able (if it be not *prudently* manag'd) to do the *greateſt miſchiefs*; to *diſcompoſe* the *ſweeteſt harmony*, and to *diſorder* the *frame* of *Government*, and to *ſet* the *whole fabrick* of the *World on fire*: And therefore it was handſomely ſaid of (q) *Plutarch*, *that they who are well inſtituted, are taught firſt to be ſilent, and afterwards to ſpeak to good purpoſes.* It is not *expedient* to fill our diſcourſes with *private*

(p) Diogen. Laertius in vitâ.
(q) De Liber. Educ.

ſtories

ſtories of the *misfortunes*, and *ſharp cenſures* of the *perſons* and *actions* of other men (notwithſtanding that many are apt to *liſten attentively* to them, and to *rejoyce* at the *calamities* of thoſe they *envied*) for no *diſcreet ſober* perſon can value the acquaintance of him who is *uncharitable* and *ſevere*, becauſe he believes that he will report the very *ſame* things or *worſe* of him behind his back, and (according to the *old Proverb*) *Every one takes care to avoid a mad Bull that has* (r) *hay twiſted about his horn.* 'Tis an *unworthy* practice to be a *Tale-bearer*, and to *ſtrike* at any ones good name, either *directly* or with an *oblique*

(r) *Fænum habet in cornu.*
Horat. lib. 1. Serm. Sat. 4. de poeta Satyrico.
Idem Romani *de* M. Craſſo, *quod acer eſſet ad vindictam*; *Et de* Cæſare, *quod* Craſſo fænum detraxerit, *quod primus ſe ei acriter oppoſuerit. Solebant enim* Ruſtici *boum cornupetarum* cornu *ſiniſtro* fænum *alligare, ut obvii eo ſigno moniti, ſibi ab eo caverent.*

blow.

blow. (*s*) A *Detractor* takes a *ſecret* revenge on *virtue*, and deſtroys the *guiltleſs*, roots up *love*, and *undermines* the *reputation* when he ſeems to *build* it *higher*. Some have a *perfidious* trick to *ruine* a man by (*t*) *commendations*, to *praiſe* for *ſmall* things, that they may *diſparage ſucceſsfully* for *greater*; as He the *Poët* mentions in theſe words, (*u*) *Capitolinus I know well, and we have a long time familiarly convers'd together and paſs'd ſeveral mutual obligations upon each other, and I am heartily glad he is acquitted, yet I cannot chuſe but admire how he ſhould eſcape being condemn'd; but I'le ſay no more, becauſe he is my good friend.* And we read of *Syphax*, that he

---

(*s*) Κακυργότερον ὐδὲν διαβολῆς ἐστὶ πᾶν. Cleanthes.

(*t*) Καινὸς γὰρ ἔτι τὶς ἔτος εὑρῆσαι τρόπος διαβολῆς τὸ μὴ ψέγοντας, ἀλλ' ἐπαινέντας λυμαίνεσθαι. Polyb.

(u) *Me* Capitolinus *convictore uſus amico*, &c.
Sed tamen admiror quo pacto judicium illud
Fugerit—— Horat.

made

made *Scipio* conceive an irreconcile able hatred againſt *Sophonisba* by *extolling* her beauty and conſtan affection to her Country. But 'ti *extream* baſeneſs to *lift* a man *u* merely that his fall may be the *hea vier*, and to *advance* him to the *top* of a *Pinnacle* with deſign to throw him *headlong down*. Some again never ſpeak *well* of *any*, but, like the *looking-glaſſes* in the Temple at *Smyrna*, repreſent the *faireſt* and *beſt-featur'd* face exceeding *ugly* and *deform'd*. And to this, *Railing* (the vice of *Boyes*, and *Women*, and *effeminate* men) is near of kin. 'Tis an evident teſtimony of want of *breeding*, as well as *ſobriety*, to (*w*) declaim *bitterly* for a *trifle*, and to *reproach* almoſt *every one* we come near, and he who does ſo (as (*x*) the man in the Comedy told his

(w) Ὑπὸ μικρῶν ἁμαρτημάτων ἀνυπερβλήτως ὀργίζεσθαι. Apollonius.

(x) Τὸ δ' ἐπιδιώκειν εἰς τὸ τὴν ὀδὸν τρέχειν
Ἔτι λοιδορουμένην κυνὸς ἐς ἔργον ῥόδην.

ſcolding

ſcolding wiſe) is more like a *Dog* than a *virtuous* and *civil* Perſon. *Agellius* relates of a certain *Boy*, that he would give *any* that he met a *box* on the *Ear*; and (which is more ſtrange, (*y*) the *Claudian Family* in *Rome* were wont *contumelioufly* to handle all that fell under their power. Theſe are *both* (z) *intolerable evils*, and (*a*) deſtructive of *humane ſociety*, and differ only as *white* and *black powder*, the *former* does as *terrible execution* as the *other*, though it makes not ſo (b) *thundering* a *noiſe*.

(y) Quorum ſuperbiam fruſtrà per obſequium & modeſtiam effugeres. *Tacitus.*

(z) Ὡς ἄρα ἤδη τι διαβόλε γλώττης
Χείριον ἐν ἀνθρώποις ἕτερον κακόν.

(a) *Te* fingente *nefas* Pyladen odiſſet Oreſtes,
Theſea Perithoi *deſtituiſſet* amor.
Tu Siculos *fratres*, *& majus nomen* Atridas,
Et Ledæ *poteras* diſſociare *genus*.
Ovid.

(b) φιλῶ τοι δόρειο γλώσσης βέλεμνα ἄκρα φι.
Anacreon.

Some

Some have an *itch* upon them to *oppoſe* almoſt every thing that is *aſſerted*, and mightily affect to *diſpute* of *difficult* and *unneceſſary caſes*, obſerving no difference of *time* or *company*. But (*c*) this is one of the moſt *ridiculous follies* in the world, and very often proves a *ſcab*, and 'tis a demonſtration that they are little *acquainted* with the temper and conſtitution of *mankind*; for *all* are *deſirous* to *win* the *prize*, and (though it be (*d*) better to be overcome by *Truth*, than to ſubdue your *Antagoniſt* to an *Error*, yet) *none* can endure to be *baffled*, and *triumph'd over*; beſides that to *contradict* upon *all* occaſions, is an argument of a *perverſe* and *peeviſh* humour. He

(*c*) Omnium ineptiarum, quæ ſunt innumerabiles, haud ſcio an ulla ſit major, quam quoſcunque inter homines viſum eſt, de rebus aut *difficilimis*, aut *non neceſſariis*, *argutiſſimè diſputare*. *Cic. lib.* 2. *de Oratore.*

(d) Μὴ πάνλα νικᾶν μηδ' ἀεὶ σοφὸν ἔχε,
Καλῶς κρατεῖσθαι κρεῖσσον ἢ νικᾶν κακῶς.
S. Greg. Nazianz.

then

hen that would be *acceptable* and *obliging* in his *Converſation*, muſt carefully abſtain from ſuch expreſſions as theſe: *Sir, what you ſay is not true: I am certain the matter is quite otherwiſe than you relate it: You utterly miſtake your ſelf: You don't at all underſtand what you ſpeak*; much more from *giving* the *Lye* to *any*. Nor is it convenient to *lay wagers* at every turn (for they frequently beget *quarrels*, and *contribute nothing* towards the *ſolution* of the *doubt*) but rather (eſpecially if the buſineſs be of no *great* moment) to yield to the affirmations of *other* men; for the *victory* ſeldom quits for coſt, but for the moſt part the *conquerer* is *indammag'd* by it; it commonly happens that he who gets the better in a *frivolous* queſtion, *loſes a dear friend*, and expoſes himſelf to *ſeveral grand inconveniences*, and becomes ſo *odious* that few care to *aſſociate* with him, leſt they ſhould be *aſſaulted* and ſuffer the

trou-

trouble of a *needleſs* controverſie but are apt to caſt dirt upon him and to load him with *diſgraceful* names: one calls him a *ſhallow empty fellow*; and another, a *conceited opiniator*; and a third, an *impertinent obſtinate wrangler*. But if you are invited by a fair opportunity to *diſpute*, be ſtudious to manage your diſcourſe *ingeniouſly*, and to ſweeten it with *gentleneſs* and *moderation*; don't ſet upon your *opponent* with a *fierce appetite* as if you meant to *devour* him at a *mouthful*, and were *eagerly ambitious* to *ſilence* and *overthrow* him; but if you perceive him to grow *warm* and *angry*, endeavour to (e) *aſſwage his Paroxyſm with ſoft drops*; for (f) a *hot iron* muſt not be put into the *fire*, but into *Water*. None can be *conſtrain'd* to relinquiſh his *own opi-*

(e) Τὸς παροξυσμὸς ἐμβροχαῖς παύειν. S. Ignatius.

(f) Hunc ſpectat ſymbolum illud *Pythag.* Πῦρ σιδήρῳ μὴ σκωλεύειν.

nion

ions, nor is it *equal* to make *your* *pprehenſion* the *meaſure* of *anothers*, nd you differ from *him* as *much* s he does from *you*, and whether you re in the *right* or *wrong*, is not to e determin'd by your *partial ſelf*, ut by *ſober unintereſſed* Judges, and he *garland* is to be diſpos'd of as *hey* ſhall think *fit*. And if you do ut ſeriouſly conſider how cloſely he generality of men are wedded to heir *own conceptions*, and how fond- y they dote upon the *Brats* of their *wn fancy*, and how unwilling they re to be accounted *Ignorant*, and nd withal how *uncomely* a thing it s to *contend earneſtly* about a *Goats eard* or a *lock of wooll* (and truly oſt *ordinary vehement altercations* are f no *higher* concernment) and what *diſturbance* to the company; you vill, I doubt not, be *extremely* cau- ious how you engage in a *verbal ombate*. And yet ſo fooliſh are ome, that they wonderfully pleaſe hemſelves in *ſuch conqueſts*, as much

much as if they had taken a *stro* *fort*, or routed an *enemy* in the fiel they imagine that they have gain the reputation of moſt *acute* an *ſubtil* men, and this prompts the to erect *Trophies* to their *own wi* and *inſolently* to *tyrannize* over they meet, and *proudly* to *obtru* their *counſels* upon them, and to *angry* when they are *rejected*, an reprehend thoſe that are not of *the* judgment, and ſometimes to pro ceed from *words* to *blows*, and to ſ up a *School* to receive *Proſelyte* But we are not to preſume to giv advice to any unleſs it be to ou *familiars*, and thoſe that are com mitted to our *inſpection*, and *ſtra* *gers* that are *involv'd* in *dange* and cannot tell how to *extrica* themſelves; for 'tis an *extolli* our own *wiſdome*, and *upbraidi* them with *imprudence* in conduct their affairs, and an argument th we love to *intermeddle* with *oth* mens *buſineſs*; And yet there a

perſo

perſons ſo *arrogant* and *ſelf-conceited* as to undertake to preſcribe Rules to a *whole* nation, and fall out with *all* that don't comply with them, and cry, *that the world is mad, and that men are giddy, and raſh, and will not be rul'd by ſober wholeſome inſtructions: and that if you don't amend ſuch and ſuch practices you'l be undone.*

Others are exceeding ſolicitous to pull a *mote* out of their *Neighbours* eye, and in the mean time regard not the *beam* that is in their *own*; they take great pains to root up the *tares* in the *next* field, but ſuffer *briers* and *nettles* and all ſorts of *ſtinking weeds* to *grow* and *proſper* in that which *peculiarly* belongs to *them*; that is, they are *ſevere* in correcting the *light* faults of *others*, when they *themſelves* are guilty of ſuch as *more* deſerve to be reprov'd. And to be near theſe cannot chuſe but be *unpleaſant*, for every one loves his *liberty*, and hates to be

roughly

roughly dealt with, and *magisterially* impos'd upon; and indeed this temper befits *Parents* and *School-masters* rather than *Companions*; though yet, I think, to educate Children after a more *free gentile* manner than is at present in use amongst us, would be more *reasonable* and *successful*.

(g) Make no *loud* expressions of *mirth* or *sorrow*, for both are *improper* and *tedious*. Don't therefore (as you may observe too many *inconsiderately* do) molest the company by your *singing*, or create sadness in them by telling *doleful* stories, especially if they have not any *relation* to you.

You ought not to *mock* any one

(g) Captiva cave guttura cantiuncularum,
His nil levius contra etiam, magisque *tristes*
Hos, nil quibus est perfidiosius, caveto.
Jul. Cæs. Scal. Epidorpidum, lib. 4.
Οὐδεὶς δὲ δύναται συνημερεύειν τῷ λυπηρῷ ἡδέ-
τῷ μὴ ἡδεῖ. Aristot. Ethic. 8.

though

though he be your *greateſt enemy*, for 'tis poſſible you may wound him *deeper* with your *tongue*, than if you ſhould ſtrike him with your *ſword*; aud this infallibly demonſtrates your *contempt* of him, becauſe when you *jeer* and put him to the *bluſh*, you intend not *profit* but *pleaſure* by it; and 'tis hugely *immodeſt*, and *ignoble* too, to take *delight* in *confounding* another, and expoſing him to *ſcorn* and *laughter*. For inſtance, 'tis *unworthy* to *reproach* men either by *words* or *apiſh geſtures* with the *infirmities* and *blemiſhes* of Nature, for being *blear-eyed* or *ſplay-footed*, of a *Giant-like* or a *dwarfiſh* ſtature, for having a *ſtammering* tongue or a *crooked* back; for it may be, they can no more help *theſe defects* than they can hinder the *riſing* and *ſetting* of the *Sun*; and 'tis *burthen* enough to bear *them*, they need not have a *load* of *contumelies* heap'd upon them. I am not ſo *moroſe* as to condemn *Jeſting* and *Rail-*

lery, only I would have it bounded with theſe limits.

Firſt, let not any ones *Deformity* and *unhappineſs* be the ſubject of it; for (beſides the reaſons alledg'd before) 'tis a violation of the *great Rule* of *Juſtice* (which *Severus* caus'd to be engrav'd on all his Plate) (h) *That we ſhould do as we would be done by*; and ſometimes it meets with ſuch a *retort* as is not *eaſily wiped off*. 'Twas *tartly* ſpoken of the Emperour *Auguſtus* to *Crook-back'd Galba*, as he was pleading his Cauſe before him, and frequently urg'd that he would correct whatſoever he eſpied amiſs in him, (i) *I may find fault with, but can't reform you*: and of another, (k) *That his Soul had a very unhandſome dwelling.*

(h) Quod tibi fieri non vis, alteri ne feceris.

(i) Ego te monere poſſum, corrigere non poſſum. *Macrobius Saturnal. lib.* 11.

(k) Ingenium *Galbæ* malè habitat.

And

And of *Proclus*, (l) *That he could not wipe his Noſe with his hand, becauſe the one was ſo big and the other ſo little; nor call to Jupiter when he ſnees'd, becauſe the ſound could not reach his ears, they were at ſo great a diſtance from end of his noſe*; and (m) *Julius* was *rude* towards *Mancias*, when he told him, *that the look'd juſt like the Image painted upon the ſhield.* But they who addict themſelves to ſuch *taunts* are often *paid* in their *own coin*: So when a *crook-back'd* fellow upbraided *Byzantius* with the *weakneſs* of his *eyes*, he

---

(l) Οὐ δύναται τῇ χειρὶ Πρόκλος τὴν ῥῖνα ἀπομύσσειν,
Τῆς ῥινὸς γὰρ ἔχει τὴν χέρα μικροτέρην.
Οὐδὲ λέγει, Ζεῦ σῶζον, ἐὰν πταρῇ, ὃ γὰρ ἀκούει
Τῆς ῥινὸς, πολὺ γὰρ τῆς ἀκοῆς ἀπέχει.
Lib. 2. Floril.

(m) *Jam oſtendam cujuſmodi ſit. Cum ille Oſtendiſſet*; *ibi ille demonſtravit digito* pictum gallum in Mariani ſcuto Cimbrico diſtortum, ejecta lingua, buccis fluentibus. *Reſus eſt commotus.* Nihil tam Manciæ ſimile viſum. Cic. 2. de Oratore.

replied, *Thou objecteſt to me a humane infirmity, when thou beareſt thy puniſhment on thy back.* And when a tall *meager Venetian*, who was a notable *Lecher*, call'd *Galeottus Martius*, Tutor to *Matthew King* of *Hungary*, a huge *corpulent* man, by way of *reproach*, a *greaſie Swine*; he anſwer'd, *That it was better to be a fat Hog than a lean Goat.*

Secondly, Droll not upon the perſons or practices of your *Superiours*, for their is both *ſawcineſs* and *danger* in it. *Rodolphus* the firſt, *Emperour* of *Germany*, who had an *extraordinary Roman Noſe*, met a prating conceited fellow in a very narrow ſteep place, who being commanded ſeveral times by ſome of the Guard to go aſide, cried out, *That there was a Noſe fill'd up the way that he could not ſtir:* At which ſome were incens'd, and would have kill'd him with their Halberds; but the *Emperour* laughing, turn'd his *Noſe* on

on one ſide, and bid him paſs by. 'Twas well he was in ſo good a humour, otherwiſe the *fancy* had been quite *ſpoil'd.* (*n*) An *unſeaſonable jeſt* upon *one-eyed King Antigonus* coſt *Theocritus Chius both his*, and his *life* too into the bargain, after the *King* had ſolemnly ſworn that he would forgive a former *crime.*

Thirdly, Make not a *jeſt* of *ſerious* Matters, whether they be *civil* or *divine.* (*o*) It does not become

(*n*) *Antigonus Rex Theocritum Chium*, qui juraverat quod ei parſurus eſſet, occidit propter *ſcommata*, ab eodem de ſe dictum. Cum enim quaſi puniendus ad *Antigonum* raperetur, ſolantibus eum amicis, ac ſpem pollicentibus, quod omnino clementiam regis experturus eſſet, cum ad ejus *oculos* veniſſet, reſpondit: *Ergo impoſſibilem mihi dicitis ſpem ſalutis.* Erat autem *Antigonus* uno orbatus *oculo.* Hæc *importuna* urbanitas, malè-dicacem luce privavit. *Macrob.* Saturnal lib. 7. cap. 3.

(*o*) Cum *puſillus* teſtis proceſſiſſet, licet inquit rogare? *Philippus*, tum quæſitor, properans, modo *breviter.* Hic illum non accuſabis *perpuſillum* rogabo. Ridiculè, ſed ſedebat judex Aurifex *brevior* etiam quam ipſe teſtis. Omnis eſt riſus in judicem converſus. Viſum eſt totum *ſcurrile* judicium. *Cic.* 2. *de Oratore.*

a *Judge* to play the *Mimic* upon the *bench*, much leſs to exerciſe his *wit* upon *condemned* Malefactors, nor any one to *feed* his *wanton fancy* with the *ſighs* and *grones* of *diſtreſſed* perſons, nor an *Eccleſiaſtick* to fill his Auditors ears with *half-witted quibbles* and *light traſh*; for it makes *Religion* become *ridiculous* to dreſs it up in *vain* attire, (*p*) and that which may paſs for a *jeſt* amongſt *Lay*-men, is *blaſphemy* in a *Prieſts* mouth. Be ſure therefore that you refrain from *polluting ſacred* things with *profane* breath and an *unhallowed* Tongue; for this is a vaſt *heap* of *follies*, and urges want of good *manners* as well as of *virtue* and *ſober wit*; and to make a *ſport* of *vice* deſerves the *ſtings* of *Scorpions*, and the *winding laſhes* of *Furies*, or ome more *tormenting* puniſhment. Nor will *grave ſecular* affairs admit of *fooling*; *Lupus* aggravated his

(p) Inter *ſeculares* nugæ ſunt, in ore *Sacerdotis* blaſphemiæ. S. Bernard.

crime

crime whileſt he endeavour'd after *this* manner to excuſe it [Notwithſtanding that he might have defended the (q) *Laterin Caſtle*, yet as ſoon as he perceiv'd that his enemies had caſt up a trench, and compaſs'd him about, he inſtantly deliver'd it up to them, ſaying (with an alluſion to his *name*) *That it was contrary to the nature of a Wolf to be pent in folds and ſmall incloſures*] for where there is no place for *laughter*, it is not convenient to *jeſt* and *trifle*.

Fourthly, Obſerve a *diſtinction* of *Perſons*, and *times*, and *other circumſtances*. Some are ſo *froward* and *waſpiſh* that they will not endure the *ſofteſt* touch: and *that* will be taken *well* to *day*, which perchance will be reputed a *ſcoff* to

(q) Hujus meminit *Leander* in deſcriptione regionis *Toſcanæ*.

morrow. (r) *Cicero* did amiſs when he plaid upon *Cato*, and was ſtyled the *Ridiculous Conſul* for his pains.

Fifthly, Beware of *Jeering* inſtead of *Jeſting*. Theſe two are very much *alike*, and are frequently *miſtaken* for one another, differing only in the *Intention* of the *Author*, The *former* is a real *Injury*, but the *later* an innocent *recreation*. Your *jeſts* may have *ſalt* in them, but no *gall*; or (in the words of a wiſe man) they muſt be *gentle* and *harmleſs*, like *pretty ſheep*, not *fierce* and *ſnarling* like *ſurly Dogs*. 'Twas an *irreverent ſcurvy* anſwer that a *Gentleman* gave to (s) *P. Scipio Na-*

(r) *In orat. pro* Murena: Vah, quam ridiculum Conſulem habemus, *reſpondit* Cato; Scurra Conſularis *à* Vatinio *quoque dictus eſt.*

I (s) Cenſores *P. Scip. Naſica* & *M. Popilius* cum equitum cenſum agerent; equum nimis ſtrigoſum & malè habitum, ſed equitem ejus uberrimum & habitiſſimum viderunt. Et cur, inquiunt, ità eſt ut tu ſis quàm equus curatior? *Quoniam inquit, ego me curo, equum Statius meus ſervus.* Viſum eſt parum reverens eſſe reſponſum, relatuſque in ærarios, ut mos eſt. *Agellius lib.4.cap.20.*

ſica

ſica and *M. Papilius* the two *Cenſors*, when they ask'd him how it came to paſs, that his horſe was ſuch a *reſty lean Jade*, and ſo *ill-dreſs'd*, and he the *rider* ſo *plump*, and *brisk*, and *well-habited*; *he anſwered That he lookt to himſelf, but his ſervant* Statius *to his horſe*; and he was preſently *diſfranchis'd* for it. When one ask'd his Neighbour *what he bark'd at him for?* and he replied, *becauſe he ſaw a Thief*, both were to blame; for the *queſtion* and *anſwer* were equally *ſharp* and *biting*. Nor muſt you be *bold* in your *Ralliary*, becauſe you ſee *another* ſo. The little *Dog* in *Æſop* was made much of for playing familiarly with his *Maſter*, and fawning upon him and wagging his tail, and leaping up into his lap, when the ſilly *Aſs* was whipt and ſoundly beaten for pawing upon him in *imitation*. You know the *Proverb*, *That one may better ſteal a horſe than another look over the hedge*; and 'tis

an old *Rule*, (t) *That two may do the same action, and yet the action not be the same*; not that the difference lies properly in the *thing*, but in the *persons* who perform it, and in *those* towards whom it is exercis'd. Some, I know, peremptorily condemn not only the *looser*, but even (u) all *jestings*, as below the spirit of a *brave* and *sober* man; But this, I think, is *over-tetrical*, for I cannot imagine why (if they are not design'd to *evil* purposes) they should not be reckon'd amongst *honest* and *ingenious* divertisements. (w) *Aristotle* accounts them *amiable* persons who are *dextrous* at *giving* and *taking Jests*. And it was or-

(t) Duo cum faciunt idem, non est idem.

(u) Non solùm *profusos* sed etiam *omnes jocos* declinandos arbitror. *S. Ambros. Lib. de. Offic.* Verum & hæc à Sanctis viris *penitùs* propellenda, quibus magis convenit flere atque lugere. *S. Hieron. in Ep. ad Ephes. cap.* 4.

(w) Οἱ ἐπιδέξιοι καὶ τῷ δοθῆναι, καὶ τῷ ὑποφέρεσθαι. Rhetor. lib. 2.

dain'd

dain'd amongſt the *Lacedemonians* by *Lycurgus* their *famous Lawgiver*, that young men ſhould be train'd up in *this* practice: and if any were *offended*, he ſhould be debarr'd the *privilege* of medling with *another* in *that* kind. We read of (*x*) *Mitio*, that though he lov'd *Æſchinus* beyond all expreſſion, yet he would aſſume liberty to *ſport with* and to *laugh* at him. And *Aſinius Pollio* for his *elegancy* was term'd the *parent* of *witty conceits*, and for his Readineſs, *a man of all hours*. And St. *Anthony* the *Father* of the *Hermits*, and his Scholar St. *Paul*, and St. *Hilarion* were of a *pleaſant* converſation: and *Suidas* tells us that the *Biſhop Siſinnius* was of a *feſtival* ſpirit, and a *gay* humour, and very *apt* at *handſome extemporary Repartees*. A *Melancolick* diſpoſition undoubtedly is the *fruitfulleſt ſtock* for

(*x*) *Cur non* ludo *aliquantiſper*? Terent. Adelph. Act. 4. Scen. 5.

vice

vice to graff upon, whereas a *lively diſcourſe* revives us more than the *briskeſt wines*, and infuſes new *vigour* and *cheerfulneſs* into our ſpirits; and if it be not *ſharp*, or *wanton*, or peccant in *any* of the forementionʼd inſtances, we may confidently define it to be *lawful*. And a *Jeſt* (if it hit *right*) may do more good than *ſober counſels*; as *Archee* made *King James* ſenſible of the great danger the *Prince* was in in *Spain*, by telling him, that *He came to change caps with him. Why ſaid* the *King? Becauſe* (replied *Archee*) *thou haſt ſent the Prince into* Spain, *from whence he is never like to return. But* (ſaid the *King*) *what wilt thou ſay when thou ſeeſt him come back again? Marry*, ſays he, *I will take off the Fools Cap which I now put upon thy head for ſending him thither, and put it on the King of* Spains *for letting him return.* And now all the ſcruple that remains will be of the *prudence* and *fitneſs* of it, and that,

I ſuppoſe, may be determin'd by theſe meaſures:

Firſt, Let it not *border* upon *ſeverity* and *deriſion*, and ſeem a *bitter* pill wrapt in *honey* (for 'tis better to be *ſilent*, than *appear* to *ſcoff*, and make *ignominious* reflexions) but *ſoft*, and *mild*, and ſuch as is likely to miniſter to *harmleſs mirth*, and end in nothing but *peace* and *kindneſs*. There was no *ſourneſs* in that of *Cicero*, when his Son-in-law *Lentulus*, a man of *low* ſtature, was begirt with a very *long* ſword, *Who has tied my Son to that ſword?* Nor when he ſaw his *little* brother *Quintus* pictur'd in *Aſia* to the *middle* with lineaments and features of too *large* a ciſe, *My half brother is bigger than my whole.*

(y) Secondly, Take care that

(y) Turpe eſt *difficiles* habere nugas
Et ſtultus eſt *labor* ineptiarum. *Martial. lib. 2. Ep. 86.*

your

your *jeſts* look not like the iſſue of *labour* and *ſtudy*, that they be not *blunt* and *forced*, and as it were *ſqueez'd* from your brain, but *acute* and *eaſie*, elſe not *they*, but *you* will be the *object* of *laughter*: They muſt be *witty fallacies*, *ſubtil* and *artificial*, *prompt* and *ſudden*; and therefore 'tis *pride* and *folly* in *dull plebeians* to aſpire to this faculty.

Thirdly, Don't delight in the *dregs* and *refuſe* of wit; in *flat* and *inſipid quibbles* and *clinches*; in (z) *changings* and *ginglings* of *words* and *ſyllables*; in *ſcraps* of *verſes*, and *ſenſeleſs rhythms*; in jumbling *two* languages together, and in (a) *phantaſtick* returns. How *ridi-*

(z) Philippus, Lippus, Caſimirus Irus, Marcu Arcus, Vinoſus Oſus, Sacerdotium otium, Muſculus culus, Medicus mendicus, *&c.*

(a) Hos quos videtis ſtare hic captivos duos,
Illi qui ſtant, ii ſtant hic ambo, non ſedent.
Plautus.

Clitiphoni deſperabundo roganti: quæ ſpes? *Syrus* reſpondet: Nos eſurituros ſatis. *Terent.*

culous

culous it is when one inquires *where such a Lord is*, to reply, *that he is in his cloathes: How does that wine taſt? As if it were moiſt. How do you reliſh that meat? With my palate. What fiſh do women love moſt? Place.* Thoſe in the *Comœdian* are ſomething more *tolerable*, (b) *Whoſoever comes hither I'le make him eat my fiſts. Sir, I humbly thank you, I don't liſt to eat more to night; I have ſupp'd already.* And again, Merc. *You came hither to day with your forged ſhifts and a cloak of deceit.* Soſ. *No I came with my own cloathes.* Merc. *But you don't ſay true, for you came with your feet.* And that in (c) *Pontanus* is not *hugely* extravagant. *A pragmatical fellow* ſeeing a *Tailor* have *a ſhining drop* hang at his *Noſe*,

(b) Quiſquis huc venerit pugnos edat. Apage, non placet me hoc noctis eſſe, cænavi modo. Item, *Merc.* Næ tu hodiè huc adveniſti conſutis dolis. *Soſ.* Imo tunicis Conſutis huc advenio, non dolis. *Merc.* At mentiris etiam, certè pedibus non tunicis venis. *Plautus in Amphitri.*

(c) *De Sermone* Lib. 4. cap. 2.

cried

cried *out*, *What a fair and precious pearl is there? Yes*, *quoth he*, *it is ſo*, *and very fit for your finger.*

Fourthly, Beware of *pride* and *vain-glory*: Don't harken what a fine *ſound* your *jeſts* make, nor *ſteep* them in *your own laughter*, neither by any means permit your *wit* to *bubble up* and *run over* in *commendations* of *it ſelf*, leſt you become the *greater Jeſt.*

Fifthly, You muſt not *ſpeak* or *do* any thing after a *careleſs* and indecent manner, or make *wry* mouths, or uſe *mimical* geſtures, lik *Anticks* or *Morris-Dancers*, merely out of *ſport*, and to excite *laughter*; for no man ought to render himſelf *contemptible* that he may pleaſe *others*, nor is this an *Art* beſeeming a *Noble well-bred* perſon, but only a *publick Jeſter* and a *Buffoon.*

Sixth-

Sixthly, Suffer not ſuch *Toies* to *intoxicate* and *bewitch* you, and conſume too much of your *time.* Don't make a *common* practice of *Jeſting*, but uſe it *moderately*, as a *Recreation.* And truly when I have ſaid all I can in *defence* of it, I muſt confeſs that it ſo nearly reſembles (d) *ſcoffing* that I find people generally ſo *exceptious*, and prone to take things by the *wrong* handle, that is, to interpret them to the *harſher* ſenſe, and likewiſe ſo apt to ſpend their *affections* and *precious hours* upon theſe *light* and *unprofitable* entertainments (beſides (e) that the *profuſeſt* laughter is the *worſt* indication in the affections of the *Spleen*)

(d) *Scomma* pene dixerim morſum figuratum, quia ſæpe fraude vel urbanitate tegitur, ut aliud ſonet, aliud intelligat. *Macrob, Saturnal. lib. 7. cap.* 3. Cum videas anceps omne eſſe *ſcommatum* genus, ſuadeo in conviviis, in quibus lætitiæ inficiatur, ita ab ejuſmodi dictis faceſſas, & magis quæſtiones convivales vel proponas, vel ipſe diſſolvas. *Id ibid.*

(e) Ὁι πλέον γελῶσι ταύτῃ μᾶλλον κακῶς ἔχουσι. Irenæus.

that

that I cannot but think fit to recommend the words of a *grave* perſon as moſt *wiſe* and *ſafe* (with which I ſhall ſhut up this *Chapter*) (f) *That if Jeſts ſeldome happen they are to be born, but never to be return'd and made a buſineſs of; we ſhould rather warily interpoſe to hinder the growth and progreſs of the trifle.*

(f) Interdum tamen ſi incidant, ferendæ fortaſſis, referendæ nunquam: magis interveniendum cautè & prudenter *nugacitati. S. Bernardus.*

CHAP

CHAP. VIII.

Of ſeveral external and leſs hurtful Indecencies belonging to the Speech, to be avoided.

THere are alſo ſome other things relating to *Diſcourſe* which create *delight* (the *contrary* whereunto breed no ſmall *diſdain*) to wit, when the *elegancy* conſiſts not in *quick ſalt Jeſts*, but a *neat continued Speech*. 'Tis a *pretty accompliſhment* to be able to *tell a ſtory well*, that is, to contrive it into a *handſome method*, and to cloath it with *ſutable* expreſſions, and to *repreſent* the *behaviours* and *manners* of thoſe we talk of, ſo *to the life*, that the company will imagine they behold the *perſons* and their *performances* with their Eyes, as well as hear the *Narration* with their ears; And this, believe it, is no *ordinary*, *mean* skill, but

but a *notable Art*, and to do it ex*actly* and without the aſſiſtance o the ſtanders by, requires a *ready ap*prehenſion, and an *ingenious*, *fine fancy*, and a *tenacious memory*, and *graceful elocution*, and a *perfect ac*quaintance with *Names* and *Circum*ſtances: and (beſides all theſe) a *competent meaſure* of *Judgment* and *diſcretion*, to direct us to abſtain from *needleſs circumlocutions*, and from *intangling* our diſcourſe with *long Parentheſes*, and interweaving it with matters *extrinſecal* to the purpoſe, without which the ſtory muſt needs be a great deal more *clear* and *pleaſant*. The *Lover* in *Plautus* talk'd like *himſelf*, I mean, like a man *half diſtracted* when he interrupted his ſpeech with an account of his *Family* (f) [*Megadorus is my*

(f) Hic mihi eſt *Megadorus* avunculus. Meus fuit pater *Antimachus*, ego vocor *Lyconides*. Mater eſt *Eunomia*. *In Aulular.* ſub finem *Act.* 4.

My

Uncle, and Antimachus my Father; *My Name is Lyconides, and my Mothers Eunomia*] And how *abſurd* and *extravagant* is it to inſert ſuch *impertinencies* as theſe? [*He of whom I ſpeak is ſuch a mans Nephew, he dwells in ſuch a place, don't you know him? He married a Lords daughter, a lean woman, that us'd to come often to my Fathers houſe*; *'tis ſtrange you ſhould not remember him*; *He is a comely proper man, and has long brown hair*; *if you don't know Him you know no body*] for if there be another *like* him, then all theſe words are thrown away, and at beſt they make a *gap* and are *tedious* and *inſignificant* to the Auditors, who 'tis likely, all the while are *ſwell'd* with curioſity to hear the *remainder* of the *ſtory*. And to carry it on the more *cleanly* and to *good* effect, 'twill be *uſeful ſometimes* to *borrow* Names, to correct vice under a *diſguiſe* and by an innocent *Fiction*; to reprove a *Covetous* wretch under the

the *Title* of (g) *Tantalus*, and an *ingrateful* man by the *Fable* of (h) *Ixion*, and his wheel.

And let your *phraſe* alwayes be *plain* and *eaſie* to be underſtood, elſe you will be a *Barbarian* to thoſe you converſe with. *Words* are the *pledges* and *pictures* of our *thoughts* (and next to *Reaſon*, *ſpeech* is the *main* thing that diſtinguiſhes *Societies* of *men* from *Herds* of *Beaſts*) and therefore they ought not to be *obſcure* and (i) *obſolete*, but ſuch as are

(g) *Tantalus* à labris ſitiens fugientia captat
Flumina, quid rides? mutato nomine de te
Fabula narratur, congeſtis undique Sacris:
Indormis inhians; & tanquam parcere ſacris
Cogeris, aut pictis tanquam gaudere tabellis.
Horat. Satyr. 1. *Vide etiam Homer. Odyſs K.*

(h) Ἔδησε ὁ Ζεὺς τὸν Ἰξίονα πρὸς τὰς τῶν τροχῶν κυήμας, καὶ ἔαζε καλὰ τὰς σφαιρειδὶς φέρεσθαι βοῶντα ὡς τὸς εὐεργέτας ἀμείβεσθαι προσῆκεν. Didymus in Odyſs. Φ.

(i) Talia lingua Latina *Topper* pro *cito*, *antigorio* pro valde, *Nauſtibulum* pro alveo ſimilitudinem navis habente, *calpar* pro novo vino, *Lucar* pro ære ex lucis accepto, *poteſſe*, *calvier*, *ſuat*, *lavaſſo*. Huc refero ridiculum illud *Bartoli* de *Falcone*. *Ruſticus* inquit *Falconem* cujuſdam nobilis venatoris perditum reperit cum gettis & ſonaliis, quem poſuit ſub banco, & dedit ei beccare panem.

in

in daily use, the *sense* whereof is *obvious* to the *narrowest* capacity. (k) *An old out-dated word is to be shunn'd* (sayes *Cæsar*) *as a rock*; and where we have the liberty of a *choice*, (l) we are to take that which is *least* liable to *misconstruction*, that is, to be *perverted* to a *preposterous* or *filthy* meaning. Nay it is not *decent* to *suggest* to the *imagination* any thing that is *obscene* and *foul*; And although some excellent *Poëts* have not very *acurately* observed this, yet their *authority* is not to be reputed *valid*, nor *any* mans, when he wanders out of the paths of *prudence* and *modesty*. But to return: Your words must be *plain* and *significant*, and such as your own country *commonly* affords, not *out-*

(k) *Inusitatum* verbum non aliter quàm *scopulus* oratio vitandum est. ut *Agellum*.

(l) Satius est dicere, Ego duos mei facti habeo *conscios* quam *testes*: Item, *Juvem Alpes* nivibus *consurgere* quam *consuere*, Item, ex animo molestiam *dicere* quam *emovere*.

worn,

worn and *tatter'd*, nor (m) *boyſterous* and *rampant*, nor *dark* and *myſterious*, nor *doubtful* and (n) *equivocal*; of which ſort (o) *riddles* conſiſt) but *ſimple* and *proper*, *genuine* and *Natural*, and as near as we can, that may be accomodated to *nothing* elſe (like the *Nightingales* neſt, which, they ſay, will fit *no* bird but *her ſelf*) and that may without any *difficulty* be *uncipher'd*; for by this

(m) Seſqui pedalia verba, apud *Horat.*

(n) Quæ uno vocabulo res duas aut plures ſignificant, ut *Cancer*, *Taurus*, *Linea*, *Phœnix*: Sicut *Synonyma* quæ duobus aut pluribus vocabulis rem eandem ſignificant, ut *Enſis*, *gladius*; *Aqua*, *unda*, *lympha*; *Mare*, *æquor*, *Pontus*.

(o) Nunc me illuc ducis, ubi lapis lapidem terit,
Ubi vivos homines mortui incurſant boves.
Plautus in Aſinar.
Ore gero gladium, matriſque in pectore condo,
Ut mox quæ nunc ſunt mortua viva colas.
Dux meus, à tergo caudamque trahens retrahensque.
Haſta, non me, ut ea verberet, aſt alios.
Quibus verbis ſignificatur *Aratrum*.
Eſt dorſum tumidum, ventris planiſſima ſedes.
Summa ſibi dentes cauda reflexa tenet.
Inteſtina foris ſunt, à quibus edere vocem,
Quod nequit, ipſa ſibi muta miniſtra facit.
Hoc eſt *Teſtudo* *Jul. Cæſar. Scaliger.*

means

means things will appear in *lively* colours, and every one will *readily* apprehend your mind: ſo we ſay a *Horſe neighs*, a *Cow lowes*, a *Dog barks*, a *Sheep bleats*, *a Serpent hiſſes*, and the like. And hence it follows, that none can *conveniently* talk with him who does not *tolerably* underſtand the language; and that notwithſtanding a *ſtranger* may not have *throughly* learn'd *our* tongue, we are not to *corrupt* it in the *leaſt* for *his* ſake, by imitating his *broken Dialect*. Nor is it *handſome* (unleſs there be an *unavoidable* neceſſity) to diſcourſe in a (p) *forreign* language (as you may take notice ſeveral out of *oſtentation* affect to do;) for 'tis an *incivility* and *reproach* to all in the company that are unskilful in it: And why in *England* at the *Table* (eſpecially if there are

(p) Sermone eo uti debemus, qui nobis eſt notus, ut quidam *Græca* verba inculcantes, jure optimo *irrideamur*. *Cic. Lib.* 1. *Offic.*

none but *Engliſh* men) one that is able may not talk *Greek* or *Hebrew* as well as others doe *French* or *Dutch*, I for my own part acknowledge I cannot tell. In our *common* diſcourſe certainly 'tis *fitteſt* to uſe our *native* language, though perhaps it be not of a very *ancient* extraction, or *ſweet* ſound; and the reaſon is *plain*, becauſe few can attain to ſpeak a Tongue *perfectly*, except they *ſuck* it in with their *milk*.

Moreover it is *requiſite* that every one who deſires to be accounted a *ſober* man ſhould *diligently* refrain from *all* expreſſions that have *any* *ſmuttineſs* or *immodeſty* in them. Now *the indecency* of words is either in the *ſound*, or the *ſignification*. Some which are *harmleſs* enough in their *meaning*, have yet a kind of *guiltineſs*, in the very *noiſe* and are apt to leave a *tincture* of *filthineſs* upon the *fancy*; at which

vertuous

vertuous persons will *bluſh* and be *concern'd*, if they happen to *ſlip* from them *unawares*, and ſtudy afterwards to ſubſtitute *others* in *their room* (q) *That which is not fit to be practis'd, is not fit to be ſo much as mention'd*; and therefore *Ladies*, and men of *quality* that would be thought to have *good breeding*, ought not only to abſtain from *foul actions*, but from the *appearance* of them too; as the (r) *Hiſtorian* tells the *wife* of *Cæſar*, that ſhe was oblig'd not only to be *chaſt*, but to endeavour to be *free* from *all ſuſpition*.

And as you muſt avoid *all* words which carry *impurity* along with them, ſo likewiſe thoſe which are *vile* and *ſordid*. The *Poët*, in my judgment, was to blame to call a

---

(q) Ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλὸν. *Iſocrat. ad Demon.*

(r) *Cæſaris uxor* non ſolum à *vitio*, ſed & ab omni *ſuſpicione* libera eſſe debet. *Tacitus.*

clear day a (s) day *without dregs*; neither does it ſound *well* to ſtyle the *Sun* the *Candle of the world*, for it *ſmells* of the *Kitchin*; and it were *happy* if all *dirty Riddles*, and * *naſty Proverbs* were quite *baniſh'd* out of *all diſcourſe*.

'Tis alſo *neceſſary* that you ſhun *harſh* and *ſevere* language, and accuſtome your ſelf to the moſt *gentile* and *obliging* terms; † for example, 'tis *better* to ſay, *Sir, I am very ſorry that I am not able to expreſs this as the matter ſeems to require*, than, *You*

(s) Hybernis objecta notis ſpecularia puros
Admittunt ſoles, & *ſine fæce dies.*
Martial. lib. 8. *Epigr.* 14.

* Hoc ſcio pro certo, quod ſi cum ſtercore certo,
Vinco vel vincor, ſemper ego maculor.
Stercora mande, caca obryzum non invidus aurum:
Sic tua vel quævis eſſe puella volet.

† Ita *honeſtiùs* dixeris, cum muliere *pernoctare*, quàm *concumbere*. *Laſanum*, quàm receptaculum ſtercorum. *Mitram*, quàm involucrum teſtium. *Currucam*, quàm maritum uxoris moechæ. *Poſtericra*, quàm anum. *Coprophorum*, quàm purgatorem latrinæ vel cloacæ. Quot *ſedes* habuiſti? quàm quoties *cacaſti*?

don't

don't underſtand common ſenſe: and; *Let me conſider with my ſelf whether it be ſo or not*, than *bluntly* to cry out, *Sir you are miſtaken*; or, *I am ſure it is not as you ſay*; or, *I'le forfeit my reputation to infamy, and my life to juſtice if this be true*; for you are not to preſume to call anothers *credit* and *honeſty* into queſtion. 'Tis *ingenuous* rather to *excuſe*, as far as you may, the miſcarriages of your friends, as (t) *Cicero* charg'd the follie of *Democritus*'s opinions, not upon *him*, but upon his *Country*; and when you *admoniſh* and *chide* him (according to (u) *Plutarch*'s Counſel) aſcribe the *fault* to *your ſelf* as well as to *him*, though you are not *equally* guilty [*Truly we have not done as became us*; or, *We forget our duty*] for by this

(t) *Quæ quidem omnia ſunt* patriâ Democriti *quàm* Democrito *digniora*. Lib. 1. de Nat. *Deorum*. *Patria autem* Democriti *fuit* Abdera, fatuitate *nobilis, unde* Ἀβδηριτικὸς *pro* ſtulto.

(u) In lib. de Diſcrimine inter Adulatorem & Amicum.

means you will gain his *good* opinion, and make him *attentive*, and your insinuations will become *strong* and *prevalent*. And if any one has not *perform'd* his *promise* with you, it is not *handsome* to set upon him *rudely*, and to tell him, *Sir, You have not kept your word; You have not dealt honestly with me*, unless *extreme* necessity forces you, and your own credit *lies* at *stake*, and can be redeem'd by *no other* course, for there's a *sting* and *poison* in such expressions; but, *I suppose your occasions would not permit you to accomplish what you ingaged*; or the like.

Let me advise you not to *pour out* your words as fast as ever you can turn your Tongue to them, nor to *clip* them, or *knock* them *out of joynt* one against another, neither to suffer your *Tongue* to *run* before your *wit*, but to speak with *due deliberation*; and do not *begin* till you have the

shape

ſhape and *method* of your matter form'd in your mind; ſo your diſcourſe will be *legitimate*, and *intire* in *all* its parts and proportions; not an *abortive*, or a *deform'd* iſſue; not full of *miſtakes*, or interrupted with *frequent immuſical* ſtops, neither will you be conſtrain'd to break off *untowardly*.

Take care to *moderate* your voice that it be not too *flat*, nor yet too *ſharp*, ſo as to *pierce* or *grate* mens ears, nor intermixed with and obſtructed by *laughter*. 'Tis true, we are not ſo far Maſters of our ſelves, as at our pleaſure to overpower an *Infirmity* of *Nature*; but he that *ſtammers*, or *liſps*, or is *hoarſe* ſhould do well to be perſwaded not to *prattle very much*, but to cover his defect by *ſilence*, and ſtudy to amend it by *Art* and *Caution*. The famous *Orator Demoſthenes* was not *unſucceſsful* in his attempt, nor the *Emperour Maximilian the Firſt*, who though *ſlow* of ſpeech when he was a

Child, afterwards prov'd an *extraordinary Eloquent* man.

'Tis *uncomely* to *lift up* your voice ſo *high* as if you were making a *proclamation*, or to *depreſs* it to ſo *low* a *ſoftneſs* that you cannot be heard by *attentive liſtening*. And when you are deſir'd to ſpeak ſomething *louder*, you muſt not *bawl*, leſt it be imagin'd that you are *incens'd*, and intend that clamour for a *revenge*. And be not exceeding ſolicitous about the *placing* of your words, but as they muſt not be *looſe* and *careleſs*, *intricate* and *involv'd*, and *ſhuffled* together without all *order*, ſo neither by any means are they to be *ſet* and *ſtarch'd*; and let them not run *muddy* as though your thoughts were *diſturb'd*, but be *clear* and *graceful*.

Abſtain from all *Poëtical* Phraſes and *pompous* expreſſions in your *familiar* converſe, for they become a *ſolemn* exerciſe more than a *ſudden* inter-

intercourſe; and it is as *improper* to uſe them in *common* talk, as it is to *dance* along the *ſtreets*, or to wear *long robes* when you ride *poſt*. How *abſurdly* would it ſound, if you ſhould call the (w) *Sun* the *Meaſurer of Time*, or, the *Lamp of the World*; or the (x) *Moon* the *Queen of the ſtarry Quire*, or, the *Heavenly Pharos*; or, inſtead of ſaying, *'Tis Night, recite two or Three Verſes out of* (y) *Virgil*? What's this, but to

---

(w) Sol mundi menſor, *dictum eſt perantiquum. Ingenioſus jam videtur ſi pluſculum audeas, eumque appelles* perpetuum *cœli* tabellarium, piſtorem lucis, umbrarum carnificem, arvorum cœleſtium aratorem; *quod ſi* publicum Mundi laternarium *vocares, lepidius adhuc idcirco foret, quòd in occaſu lampada percommodè aquis extingueret.* Famianus Strada Lib. 2. Prolus 5. Academ. 1.

(x) Syderei regina chori, Cœleſtis Pharos:

(y) Aſpice aratra jugo referant ſuſpenſa juvenci,
Et jam ſumma procul villarum culmina fumant,
Majoreſque cadunt altis de montibus umbræ.
Eclog. 1.

Cum indicare voles te patria tua delectari, non dices volupe tibi eſſe, *Fumum de Patriis poſſe videre focis.* Pro Impetu non dices Impete; non Lamſa pro Lamina; non Valdius pro Validius

be a *Pedantick* fellow, and very *gravely* to play the *Fool*? Nor would I have you turn *Clown*, and talk in as *rough* and *unhewn* a Dialect as a *Plough-man* or a *Porter*; but let the *matter* of your diſcourſe be *grave* and *ſober*, and the words *ſmooth* and *proper*, and well put together, and *diſtinctly* utter'd with a *prudent* reſpect to the *perſons*, *place*, *time*, and *occaſion* (z) (which particulars contain in them all the parts of Rhetorick) and every one will hearken to you with great *eagerneſs* and *delight*.

Many can never make an *end* of ſpeaking; but as a ſhip when 'tis once driven by a ſtrong wind, will not eaſily *ſtop*, though the ſailes be taken down; ſo they *continue* their diſcourſe, notwithſtanding the ſubject be *quite ſpent*, and either inculcate the *ſame* thing *over* and *over*,

(z) Hæc Græci Rhetores *λογμάτων στοιχεῖα* vocant.

or

or elſe prate *whatever* comes next. Nay ſome have ſuch an *inſatiable* appetite of *Tatling*, that they can endure to hear *no body* but *themſelves*, and are prone at *every* turn to interrupt others, and as it were *greedily to eat the words out of their mouths*; as if they deſign'd to demonſtrate the truth of that *Maxim* of our *modern Philoſophers*, *That it is more againſt Nature, and conſequently more difficult, to be at reſt, than in perpetual motion.* This *incivility* ſometimes breeds a *quarrel* and no wonder, for nothing provokes *Anger* ſooner than (*a*) to have an earneſt deſire *fruſtrated*, and to be ſtopt *unawares* in a *full* career. You are to be ſo far from committing ſuch *rudeneſs*, that if a man in the progreſs of his ſtory chance to let fall an *untruth*, you are not inſtantly to *correct* it, or to *upbraid*

(a) Ἐπηρεασμὸς ἐμποδισμὸς ταῖς βουλήσεσιν, οὐκ ἵνα τὶ αὐτῷ ἀλλ' ἵνα μὴ ἐκείνῳ &c. Ariſtotel. Lib. 2. Rhetoric.

him

him by *word* or *gesture*, by *shaking* your *head*, or *winking* with your *eyes*. Nor is it *convenient*, whilest another is speaking, that you should by *shewing* some rarity, or by *any* way cause the company to *desert* him, but be *attentive* your self, that you may never *lose* the discourse, and be forced to cry, *I beseech you Sir how is that? What did you say?* which is as *troublesome* to him that talks, as it is to cast a *stone* in his way who is walking *apace*, and to make him *stumble*. And if one be *slow* of speech, you ought not to *prevent* him, and supply his *want*, as if you were very *rich* and *full*, and he extremely *poor* and *empty*; for many take this *ill* (especially those that are *conceited* of their own knowledge) and he who understands *least*, for the most part, prattles *fastest*. An *empty* vessel makes the *greatest* sound, and a *Fool* will utter his opinion *first*, and will (*b*) *hardly*

(b) Ὁ μωρὸς οὐ δύναται σιωπᾶν. Demaratus.

be

be perſwaded to *hold his peace*. But (to omit the reaſons produced before) by *this* practice you prefer your *own wit* and *elocution*, and ſo become *vile* and *intolerable*.

And as *immoderate* talking expoſes to *contempt* and *ſcorn*, ſo a *profound* ſilence is not alwayes *wiſe* and *grateful*; for when men are *oblig'd* to ſpeak *by turns*, 'tis juſt as if one ſhould refuſe to *pay his ſhot* at an *ordinary*, and expect to ſubſiſt on the (*c*) *Common* ſtock. And ſince to *ſpeak* is to *open your mind* to another, he that *conſtantly* holds his *Tongue* ſeems to deſire to be *unknown*. In ſhort, (*d*) If you are conſcious to your ſelf of *unskilfulneſs* in the argument, you

(*c*) Immuniſque ſedens aliena ad pabula fucus. *Virgil. 4. Georg.*

(d) Εἰ μὲν ἀμαθὴς εἰ φρονίμως ποιεῖς, εἰ δὲ πεπαίδευσαι, ἀφρόνως. *Theophraſt. in Charact.*

do

do *prudently*; but if you have ground to presume that you *understand it*, it is both *unsociableness* and *indiscretion*.

CHAP.

CHAP. IX.

Of Neatneſs and elegancy of Manners, what it is, and wherein it conſiſts.

IT muſt be acknowledg'd, that it is an *eaſier* matter to preſcribe *Rules* for the regulating of *others*, than to conform to them punctually *our ſelves*; and that ſome are made of ſuch (*e*) ſoft clay, that they are *pliable* to be wrought into what *ſhape* you pleaſe; but then (if I miſtake not) there is no man ſo *rough-caſt* but he may be *poliſht*, none ſo *brutiſh* but he may in time by *uſe* and *exerciſe* be *mollified*. And that this may be *proſperouſly* effected, 'tis the beſt courſe to begin *betimes*, and inſtill precepts of *vertue* and good

(*e*) *E meliore luto* finxit præcordia Titan.
Ovid. Metamorph. Lib. I.

(*f*) Nemo adeo *ferus* eſt ut non *mitescere* poſſit,
Si modo culturæ patientem accommodet aurem.
Horat.

man-

manners into them in their *tender* years, before *vice* and *folly*, and *evil* cuſtomes have taken *firm poſſeſſion* of their minds; for then you may correct their luxuriances with a *pruning knife*, which if they are permitted to *thrive*, you will not be able afterwards to *hew down* with an *Axe*. 'Tis *ominous* to *ſtumble at the threſhold*, and ill building upon a *Quagmire*. A *modeſt* and *orderly ſetting forth* gives good hopes of the *like progreſs*, as the *Contrary* is a foul preſage of an *unlucky* demeanour *all the life long*. We ſee it verified every day, (g) *That young men when they are once died in pleaſure and vanity will ſcarcely take any other colour*. *Leonides*, Schoolmaſter to *Alexander*, infected his *youth* with ſome vices, which *grew up* with him and *tyranniz'd* over him when he

(g) Ætas prima poſt tincturam *voluptatis* ægrè *alium* colorem bibit. *Stada Belg. Hiſt.*
Quo ſemel eſt imbuta recens ſervabit odorem
Teſta diu———— *Horat.*

was

was a *King*, and purſued him to his *grave*. And it was uſually ſaid of a *King* of *France*, *That you muſt be wary what you put into him, for all the world cannot get it out again.* (h) Let this *Truth* be confeſſed and remain for ever, *That they who are well inſtructed, eaſily become good men*: But then ſuch as have *Debauchery* for their *Tutor*, and permit themſelves in their *younger* age to be drawn aſide by *lew'd* examples, and the importunate allurements of *luſt* and *Idleneſs*, *ſeldom* return into the *right* path; nay (though it is moſt *natural* for man to obey *reaſon*, *the* (i) *Law implanted in his eſſence*) at length they miſtake the *ſenſitive appetite* for their *Nature*. *Right reaſon*, no queſtion, can reform the moſt *Profligate*, and *barbarous* manners, and lift up *Nature* when 'tis

(h) Ὁ μὲν δὴ λόγος ἡμῖν ὁμολογηθεὶς μενέτω, ὡς οἵγε ὀρθῶς πεπαιδευμένοι, σχεδὸν ἀγαθοὶ γίγνονται. Plato de Legibus.

(i) Νόμος ἐνουσιωμένος τοῖς λογικοῖς γένεσιν. Hierocles.

down,

down, and direct us how to behave our ſelves in *all* the *Inſtances* and *Relations* of our life; but generally its dictates are not *heeded*, for the *beaſt* is ſet up to Lord it over the *man*; and (*k*) the true cauſe why the hopes of excellent things withe away, is not any defect of *Nature* but of *care*, and *induſtry*, and *conſi deration*. A *wild deſart* may be con verted into a *fertile ſoil* by *cultiva tion* and *good-husbandry*; and *Hor ſes*, and *Dogs*, and the *fierceſt ſavag* creatures be *tamed* and made ſervi ceable by humane *skill* and *aſſue faction*; and ſurely *we* are not mor *indocible* than *they*. But our *ſenſe* are *perfidious* and *betray* us; we love and deſire the *preſent* pleaſure, be it never ſo *pernicious*, and will ſuck the *honey* though we are *ſtung* to *death*; and refuſe to bear a *light* trouble, notwithſtanding that it will

(k) In pueris elucet ſpes plurimorum, quæ ubi emoritur ætate, manifeſtum eſt non defeciſſe *natu ram*, ſed *curam*. *Quintil.*

pro-

produce a *lasting* benefit and satisfaction. I have heard of some *Great* men, who *openly* profess that they will be guided by no *rule* but their *humour*, and will follow their *inclinations* whithersoever they will lead them: But I believe an *Ass* or a *Swine*, could they speak, would not say any thing so *ridiculous* and *abominable*. (*l*) 'Tis *reason* that distinguisheth *us* from *Beasts*, and bridles our *Senses* and *extravagant* appetites; and if we transgress, the error is not to be imputed to our *Nature*, or *innocent constitutions*, but to our own *obstinacy* and *perverseness*: For (though a (*m*) *Mercury* cannot be shaped out of *every knotty* piece of *wood*; yet) *Reason* and *Custom* can transform a *sloven* and a *Clown* into a *neat well-manner'd* person; *one* action is an introduction to a *second*,

(l) *Consule* Plutarchi Gryllum, *ejusdemque* libellum de solertiâ Animalium.

(m) E quovis ligno non fit *Mercurius*.

and

and that to a *third*, and then come *frequency*, and afterwards *pleasure* and that begets a *habit*, and *Custom* has in it a *moral efficacie* to render a thing *sweet* and *easie*.

And now (to return to my purpose, and put an end to this small treatise) take the *sum* of all in few words: Those manners, and behaviours are *comely* and *amiable* which *gratifie* the *senses*, or, at least, do not *trouble* any of them, neither are *repugnant* to the *humours*, *fancies*, and *desires* of them with whom we converse. Men are generally pleased with *beauty* ('tis a *dumb but powerful Orator, that allures* (n) *silently, and steales away the heart*) and all *abhor* those things which are *monstrous* and *deform'd*. This is a *privilege* belonging *peculiarly* to us, and therefore we ought to esteem it *accor-*

(n) Τὸ καλὸν παρὰ τὸ καλεῖν, ὅτι πάντας ἐφ' ἑαυτὸ καλεῖ. Carneades appellavit ἀδορυφορητὸν βασιλείαν.

dingly:

lingly: *other* creatures don't understand what *handsomeness* means; and the more *acute* men are, the more *capable* to consider and judge of it; and 'tis remarkable, That the most *Learned* persons are commonly the *greatest admirers*, and the most *passionate doters* on it. 'Tis *difficult* to draw it in its *just* lineaments and features, and to define *precisely* wherein it consists, but I shall undertake to describe it by such *infallible* marks that you cannot chuse but know it wheresoever you meet it. (*o*) 'Tis a *pleasing co-*

(o) Κάλλος ἐςὶ τὸ ἐν τῇ συνθέσει τῶν μελῶν εὐρμοςον ἐπανθοῦσαν αὐτῷ τὴν χάριν ἔχον. S. Basil. Psalm. 44.

Τὸ δὲ κάλλος ὁ χρύσιππος ἐν τῇ τῶν μορίων συμμετρίᾳ συνήςασθαι νομίζει, δακτύλου πρὸς δάκτυλον πελονότι, καὶ συμπάντων αὐτῶν πρὸς μετακάρπιον καὶ καρπὸν, καὶ τούτων πρὸς πῆχυν καὶ πήχεως, πρὸς βραχίονα, καὶ πάντων πρὸς παντά. Galen. [illegible] 5.

Περὶ τῶν καθ' Ἱπποκράτην καὶ Πλάτωνα δογμάτων.

Pulchritudo *est ex plurium concinnitate cooriens gratia*, Plotinus. *Vide, si placet*, Thomæ Bartholini de luce Animal. Lib. 1. cap. 20.

lour

lour and gracefulneſs ariſing from ſuteable proportion and agreeablene of the parts amongſt themſelves, a with the whole. And to the conſti tution of it, 'tis requiſite (*p*) that a the members be *intire*, but *ugline* proceeds from *any one* defect. An you will meet with ſome, whoſ parts taken *aſunder* are *pret* enough, but *ſet together* make up very *ill* face, and look as if they ha been *borrowed* from *ſeveral* perſon And perhaps (*q*) *Zeuxis* deſir'd t ſee five *Calabrian* Virgins nake only that he might delineate a *per fect Beauty*, and that collectin from *every* one what was moſt *em nent*, he might out of *all* draw

(p) Bonum oritur ex *omnibus* integris malum *quolibet* defectu.

(q) Conſule *Ciceron. Lib.* 2. *de Inventione.* It *Plin. Lib.* 35. *cap.* 9. Ubi Zeuxis, *inquit.* ta ta diligentia, ut Agrigentinis facturus tabula quam in Templo Junonis Lacinei publici dicare inſpexerit virgines eorum nudas & quinque eleg rit, ut quod in quaque laudatiſſimum eſſet, pictu redderet.

Com

Complet... ...en. And the ſame holds good likewiſe in *diſcourſe* and *actions*; you are to take care that *Time*, and *Place*, and *Things*, and *Perſons*, and all *Circumſtances* greet *kindly*; for (r) it is not ſufficient that a buſineſs be done *well*, unleſs it be done *neatly* too. As meat if it be never ſo *wholeſome*, does not pleaſe, except it has *ſavoury ſauce*; ſo mens manners, though they may not be *hurtful* and *injurious*, yet are not *delightful*, if they want *ingenuity* and *ſweetneſs* to ſet them off. All *vices* are impartially to be abandoned, becauſe they are *unſeemly* and *troubleſome*; *Gluttony* and *drunkenneſs* are *vile* and *beaſtly*; *wantonneſs* and *luſt*, *foul* and *ugly*; and in general, *All unlawful filthy* practices are *ungentile*, and render men *odious* and *contemptible*. But I muſt remember that I am not at preſent to treat concerning *notorious enor-*

(r) Non ſatis eſt *benè* quid facere, niſi etiam fiat *muſicè*.

mities

mities, but of *light*[illegible]*ncies*. Study to be *graceful* in *all* your actions and postures, in *eating* and *drinking*, in *walking* and *standing still*, in your *miene* and in your *garb*, when you *talk* and when you *hold your peace*, when you are *busie* and when you are *at leisure*. A man must not *wear* his *hair* or *dress* his *body* like a *woman*, because there will be an *incongruity* betwixt the *habit* and the person; and you ought to be carefull that no (s) *unsavoury rank smell* come from you; and if you be now and then *perfum'd*, 'twill not be amiss. And 'tis *fit* your garments be *suteable* to your *age*, *place*, and *quality*. (t) *Castrucius* did ill when

(s) Pastillos *Rufillus olet*, *Gorgonius* hircum. Horat. Lib. 1. Sat. 2. *Mulieres ideo* benè *olent quod* nihil *oleant*. Cic. Ep. 1. Lib. 2. ad Atticum.

(t) *Castracanis* ex *Antelminella* nobili familia *Lucensis* civis, qui ex mercatoris institore miles, ex milite *Dux Lucensis* & *Pastoriensis*, *Comes Pilatinus*, *senator Romanus* & præfectus Prætorio factus. Ejus effigies adhuc *Pisis* elegantissimè picta conspicitur. Multis jam seculis in *Italia* intermissam triumphandi consuetudinem restituit; capto nimirum

(appear-

(appearing with great glory and triumph with (u) *Lewis the Emperour* at *Rome*, and desiring to shew his Splendor and magnificence to the whole *City*) he caus'd to be made for him a *purple robe*, and on the forepart this *Motto* to be embroider'd in *golden* letters [*UT DEUS VULT ITA EST*, *'Tis as God pleases*] and on the back this [*ET UT DEUS VULT ITA ERIT*, *and It shall be as God pleases*] for in my opinion, it would have better beseem'd his *Trumpeter* than *himself*. And although *Kings* are tied up to no *Rules*, yet I cannot commend

---

se, & ante currum triumphalem ducto *Raimundo Cardonio*, *Duce Florentino*. *Vide Sis Paul. Jov.* Lib. 1. *Virorum Illustr.*

Qui jam obsoletam bellicæ artis gloriam
Castrucius Lucensium Dux, *Italis*
Restituit, & profectione Cæsarum,
Etruriam quatefecit armorum sono,
Nunc hic quiescit parvus è tanto Duce,
Pulvis, ciniſque, & nudula umbra mortui.
Gabriel Faernus Epigram.

(u) Hic electus est *Cæsar A. C.* 1314. *Octobr.* 18.

Prince (w) *Manfred* for going always in *green* cloaths.

(x) It is not *comely* to *run* along the *streets*, or to make so much haste that you *pant*, and *blow*, and *sweat*, for that belongs to a *foot-man*, not to *Gentile* persons; Neither let your pace be *slow* like a snails, nor *lofty* and *affected*, nor *soft* and *effeminate*, but *compos'd* and *modest*. 'Tis *unseemly* to *hobble* as you walk, and to

---

(w) Spurius fuit *Frederici II. Imper.* ex *Blanch* Marchimissa Montis ferrati, Princeps *Tarentinus* & Rex *Siciliæ* designatus. *Cranzius Saxoniæ lib.* 8 *cap.* 18.

(x) Cavendum est, aut *tarditatibus* utamur i gressu *mollioribus*, ut similes pomparum ferculi esse videamur, aut in *festinationibus* suscipiam nimias *celeritates*: quæ cum fiunt, anhelitus move tur, vultus mutantur, ora torquentur, ex quibu magna significatio fit non adesse constantiam. Cic. *Offic. Apud Sen.* laudatur incessus *compositus*, c apud *Petronium* contrarius est *fictus ad mollitie* Et apud *Apulcium* culpatur, *Superfluo* incessu fœmi nam mentiri, item *solutis* genibus *fractus* incessu nec non gressum *frangere*, vel *ludentibus* pedib incedere.

fling

fling out your legs, and to *ſtretch* your ſelf by *wide* ſteps, to *hang down* your hands, or to *throw* them *about* as if you were *ſowing Corn.* You will ſee ſome tread *tenderly*, like a *founder'd* horſe, and *lift up* their feet as high as if they were alwayes *ſtepping over* a threſhold, and others *ſtamp* ſo *hard* that you would think a *whole team* were coming, one goes as if he intended to *kick* you at every turn, a ſecond *cuts*, and *ſtrikes* his *ancles* one againſt t'other, and a third ever and anon *ſtoops down* to tie or wipe his ſhooes; all which are not indeed errors of *great* moment, but yet *unhandſome*, and to be *reform'd.* If a Horſe be *luſty* and *ſtrong*, and withal *ill-ſhap'd*, he can't be ſold for *much* mony; and (y) in things that have neither *ſenſe*

(y) Huc ſpectat illud *Marci Varronis.* Hinc profecti Agricolæ ad duas metas dirigere debent, ad *utilitatem* & *voluptatem. utilitas* quærit fructum, *voluptas* delectationem. Priores partes agit, quod utile eſt, quàm quod delectat, nec non ea quæ

nor *life neatneſs* is valued (as an *uniform House* is more eſteem'd than one that is only *well-built.*)

'Tis *uncivil* when you are diſcourſing to *fix* your *eyes ſtedfaſtly* upon a man, as if you meant to *put* him *out of countenance*, and to *trample upon* his *modeſty*; and *ſlovenly*, when you are at the *Table* to *ſcratch* any part of our body. You muſt refrain from *ſpitting* as much as you can, and when you are able to hold no longer, do it after a *decent* manner. The *Perſians* (as (z) *Xenophon* relates) were ſo *temperate* in their diet, and ſo *frequent* in Exerciſe, that they *ſeldom* had occaſion to

---

faciunt cultura honeſtiorem agrum; pleraque non ſolum fructuoſiorem eundem faciunt, ut cum in ordinem ſunt conſita arbuſta atque olivita: ſed etiam vendibiliorem, atque adjiciunt ad fundi pretium; nemo enim eadem utilitate non formoſus quod eſt emere mavult pluris quàm ſi fructuoſus turpis. *De re ruſticâ Lib.* 1. *cap.* 4.

(z) Lib. 1. Pæd. Cyri.

void

void any *Phlegm* at all, by the *mouth* or *Noſe*; And why can't we contain for a *little* time? Beware likewiſe of eating ſo *greedily* that you are conſtrain'd to (a) *belch*, or make any other *rude* noiſe, and of *rubbing* your *teeth* with your *napkin*, and *picking* them with your *fingers*. And in the ſight of *others* (eſpecially if they are your *betters*) don't *waſh* your *mouth*; or if you do, *ſpirt* not *out* the wine or water *before* them.

And when the cloth is taken away it is not *decent* to pull a *caſe* of *Tooth-picks* out of your pocket, as if *Jugler-like* you were about to ſhew *Legerdemain tricks*; for this not only *offends* the *ſight*, but likewiſe argues that you *ſtudy* your *belly*, and are exceeding *careful* to be *well-furniſh'd* with *all* inſtruments *fit* to ſerve your *Appetite*. Nor is it *comely* by any *ſign* or *geſture* to expreſs an *extraordinary* ſatisfaction in

(a) Certiſſimum diaphragmatis nimio cibo diſtenti,& propterea antegreſſæ γαστριμαργίας indicium eſt.

your *meat* and *drink*; to wiſh that you had a *Cranes* neck, or to hold up the *glaſs* and view how *briskly* the wine looks; or like the *Dutchmen*, to *ſip*, and *ſmack*, and taſte *every* drop, though the liquor, for the moſt part, be as *flat* and *inſipid* as *themſelves*; for this is a cuſtom befits none but *Vintners*, and *Paraſites*, and *Voluptuous Epicures*. It ſeems to me not *laudable* to *invite* and *urge* your *Gueſts* to eat, in ſuch language as this; *What? Have you broke your faſt this morning? I am ſorry here's nothing pleaſes you; I pray taſt of this diſh*; for although you *teſtifie* your *care* of them, yet ſometimes you put them to the *bluſh*, and *intrench* upon their *liberty*. Nor is it *convenient* to be *forward* to *carve* for *another*, unleſs he be of *inferior* rank, or ſits at a *great diſtance*, and ſo it may be eſteem'd a *favour*, becauſe by it you *prefer your ſelf* before *him*, and it may be what you give him he will not *like*. But I

ſhall

ſhall not be *peremptory* in preſcribing *rules* for your direction; for what is *commonly* done is more *expedient* than that which in *my* apprehenſion ought to be, and in things of *this* kind 'tis better to *erre* with a *multitude* than to be *exactly neat alone*. However, don't you *refuſe* what *any* one offers, becauſe 'twill be thought you *reprove* or *ſlight* him. To drink to others, and *earneſtly* to *ſolicit* them to pledge you in *large* bowles, is a *brutiſh* and moſt *execrable rudeneſs*; yet if you chance to be *importun'd*, *kiſs* the *cup*, and *excuſe* your ſelf *civily*, and be *willing* without *conteſt* to yield the *victory*. 'Tis confeſs'd this *barbarous* cuſtom was *anciently* practis'd in (*b*) *Greece*; and (*c*) *Socrates* was

(b) *unde* Græcari & Pergræcari *apud Latinos pro luxuriæ & compotationibus* liberioribus *indulgere*. *Ita* Lib. 10. Athenæi *celebratur ex* Homero Νέστορος τοῦ τριγέροντος φιλοποσία Ἀλκαῖος φίλοινος Λακεδαιμονίων προπόσεις, Φιλίππου καὶ Ἀλεξάνδρου πολυποσία, Ἀντίοχος φιλοπότης.

(c) *Vide convivium* Platonis, *nec non* Agell lib. 14. cap.

highly applauded that notwithſtanding he *carous'd* a *whole* night with *Ariſtophanes*, he was *able* in the morning to draw a *Mathematical Scheme*, and without *any haeſitation* to demonſtrate a *ſubtil* and *difficult Problem* in *Geometry*, whereby he made it evident that the wine had not *mov'd* him, or done him the *leaſt* harm; and we read of him, that when he was at a feaſt he would *conquer every one*, and yet was never know to be *drunk* in his *whole* life; And ſome are of opinion that as they who are in great danger of being kill'd become *couragious*, ſo thoſe that addict themſelves to *lewd* practices, when once they are brought to *underſtand* the *perfect unreaſonableneſs* and folly of them, become *extremely ſober* and *vertuous*; and they imagine that by *exceſſive* drinking a man may *try* his *ſtrength* and *power* to reſiſt more *violent* Aſſaults. But in deſpite of the moſt *plauſible* pretentions that

can

can be brought, I must take leave to be of a *contrary* judgment, and tell you that it is not *safe* to make the *experiment*, and that *these* arguments are *vain* and *frivolous*, and such as deserve *no* reply, because they sufficiently confute *themselves*. Some famous wits to shew their *dexterity* and *acuteness* undertake to handle (*d*) *absurd* subjects, and dress up *deformity* and *madness* in the guise of *beauty* and *Reason*, and though we don't *believe* what they say, yet we know not well how to *contradict* it. Thus *Phavorinus* the *Philosopher* cried up *Thersites* for a *handsome* man, and wrote a Volume in *praise* of a *quartan Ague*; *Carneades* and *Galba commended injustice*, and *Hortentius dispris'd Philosophy*; *Synesius extol'd*

(d) Τὸν λόγον ἥττονα κρείττονα ποιεῖν. Aristoph. in Nubibus. Vide Agell. Lib. 17. cap. 12. Ἀδόξως καὶ ἀτόπους ὑποθέσεις tractare.

baldness, *and* (e) *Marcus Antonius* and *Gerard Bucoldianus Vomited* out a *large Apologie* for *Drunkenness*. It may be they *excus'd* those who were guilty of this crime, and endeavour'd to *cover* their blemishes, because they durst not *reprehend* them, lest they should incurr *Socrates's fate*, who for being frequent in *reproving* others was by the *malice* of some *Debauchees* (which is the case of *many good* men) accus'd of *impiety* and several *heinous* offences, and put to death as a *notorious Criminal*. (f) He was certainly an *honest* man, and a most *punctual* observer of the *Religion* and *Rites* of his (g) Country,

---

(e) Ubi sanguine civium ebrius, eundemque insuper sitiens, dicitur *volumen* de suâ *ebrietate* evomuisse, quo sibi & vitiis suis patrocinatus est. *Plin. Lib.* 14. *cap. ult.*

(f) Ὀυδεὶς δὲ πόποτε Σωκράτυ ὐδὲν ἀσεβὲς ὐδὲ ἀνόσιον ὔτε πράττοντος εἶδεν, ὔτε λέγοντος ἤκυσεν. Xenophon. Apomnemon. Lib. 1.

(g) Νόμῳ ἃς διάκειται. Pythag.

though

though indeed he deſerv'd correction for *drinking ſo much* with that merry Poet, (and (*h*) the ſevere *Cato* is charg'd with the *ſame* vice) notwithſtanding that he was not *diſtemper'd*; for, that he receiv'd no *injury* by it, is to be imputed, not to his *temperance*, but the *ſtrength* of his *brain*; and a *Hogs-head* is more *capacious* than *any man*; and our life ought not to be *checker'd* with *black* and *white*, with *innocence* and *profaneneſs*; but (as (*i*) he *himſelf* us'd to ſay) it ſhould repreſent a *picture* or *ſtatue*, *all* the *parts* of which muſt be *fair* and *correſpondent*. Nor can I believe that *ſobriety* or *any good* can be learned from ſuch *Maſters* as (*k*) *Wine* and *Diſſo-*

(h) Narratur & priſci *Catonis*.
Sæpe mero caluiſſe virtus. *Horat.*

(i) Τοῦ βίου καθάπερ τοῦ ἀγάλματος πάντα τὰ μέρη καλὰ εἶναι δεῖ. Apud Stobæum Serm. 1.

(k) Μήθη πάντων τῶν δεινῶν μητρόπολις. Athen. Lib. 10.

luteneſs.

luteneſs. But this is to be accounted as ſpoken in a *Parentheſis* and *by chance*, rather than that the *method* of my *diſcourſe* required it.

Let none *put off* his Cloaths, or *dreſs* himſelf in the *ſight* of *ſtrangers*; nor *comb his Head*, nor *pare his nailes*, nor *cleanſe his ears*, nor ſo much as *waſh his hands* (except it be *immediately* before or after *meals*) in the *view* of *others*; for the *Chamber* is the moſt *proper* place for *ſuch* actions; nor ſhall you come out to *ſalute* perſons of *quality* in your *Night-attire*. 'Tis an *ugly* thing to *draw* your *mouth awry*, aud *roll* your *eyes*, and *diſtend* your *cheekes*; and *deform* your *countenance*. *Pallas* (as (*l*) Poets and other writers tell

---

Prima terebrato per rara foramina buxo
Ut daret effeci *tibia* longa ſonos.
Vox placuit, faciem liquidis referentibus undis.
Vidi, & virgineas *intumuiſſe* genas.
Ars mihi non tanti eſt, *valeas mea tibia*, dixi
Excipit adjectam ceſpitorina ſuo.
Ovid. Lib. 6. Faſtorum.

us)

us) was hugely delighted in *playing upon a pipe*, till coming to a fountain she perceiv'd it made her have a *monstrous mishapen mouth*, and then she *blush'd*, and *threw it away*. This instrument does not become *women*, nor *men*, unless they be forced to exercise their skill *merely* to get a *Livelyhood*. (m) *Alcibiades* who applied his mind to learn *all Arts*, reckon'd this below an *ingenuous well-bred* person. A *Harp* takes not

---

Hic locus est in quo tibia docta sones:
Quæ non jure vado Mæandri jacta natasti,
Turpia cum faceret *Palladis* ora tumor.
Propert. Lib. 2.

Ἦν σοφὸν σοφὰν λαβοῦσαν
ῥευμοῖς ὀρείοις Ὄργανον δίαν ἀθάναν
δυσόρθα αἶμον αἴσχος ἐκβοβεθεῖσαν
ἄνθις ἐκ χειρῶν βαλεῖν.

Telestes Selinusius *quem* Josephus Scal. *citat in castigationibus suis* Propertianis.
Vide etiam Agell. Lib. 15. cap. 17. Et Plutarch. lib. περὶ Ἀοργησ.

(m) Plutarch. in vitâ.

away

away the *figure* and *comelineſs*, but a (*n*) *Pipe ſwells* a mans *face*, that his *familiar Friends* can *hardly know* him; beſides, one may *ſing* to an *Harp*, but a *Pipe ſtops up* the *Mouth*, and *obſtructs* the *voice*; and therefore, ſaid he, to play upon it is fit only for the *Bæotian* boyes, who cannot be taught to *ſpeak*, we of *Athens* will follow the example of *Minerva*, who caſt away hers, and of *Apollo* who caus'd the *Piper Marſyas's* skin to be pull'd over his ears. And hence it came to paſs that the *Athenians* utterly baniſh'd *this* faculty out of the circle of the *Liberal* Sciences.

And what has been ſaid concerning the *face*, holds true alſo of *all* the *parts* and *Members* of the *Body*; 'Tis *unſeemly* to *blare out* your *Tongue*, and to *rub* and *clap* your

(n) Ἀνδρὶ μὲν αὐλετῆρι θεοὶ νόον οὐκ ἐνέφυσαν
Ἀλλ' ἅμα τὸ φυσᾶν, χ' ὁ νόος ἐκπέταται.
Athen. Lib. 8.

hands

hands, and to *laugh* at the *wagging* of a *feather*, and to *twiſt* your *beard*, and to *ſtretch* your *body* and make a *ſtrange* noiſe as though you wanted *ſleep*, and to fetch *deep* ſighs for *nothing*, as if your very *heart* would *break*.

Take *ſpecial* care what *geſtures* and *motions* you uſe in *talking*, for 'tis obvious to remark that moſt men are ſo intent that they don't conſider *this*; but one *nods phantaſtically* with his *head*, and another looks *a ſquint*, and a third (o) *fixes* his *Eyes* upon the *ground*, and a fourth *pulls* his *mouth* on one ſide,

---

(o) Idem illo ferè biduo productus in concionem ab eo, cui ſic æquatum præbebas conſulatum tuum, cum eſſes interrogatus quid ſentires de conſulatu meo. Gravis auctor Calatinus credo aliquis, aut Africanus, aut Maximus, & non Cæſonius, Semiplacentinus Calventius, reſpondet *altero* ad *frontem ſublato*, *altero* ad *mentum depreſſo ſupercilio*, crudelitatem tibi non placere. *Cic. Orat. in. L. Piſonem.*

and

and as (p) *Cicero* affirms of *Marcus Piſo*) renders his *viſage* more *ridiculous* than his *Jeſts*, and a fifth *wrinkles* up his *chin*, and looks like (q) *Teſtius Pinarius*, whom *Cæſar* deſir'd to tell *him what he had to ſay when he had crack'd his nut.* Some *throw* their *hands about* as if they were *flapping away flies*, and others *cough* and *ſpit* in your *Face*: And all theſe are very *unhandſome miſbehaviours.* 'Tis the ſaying of (r) *Pindar*, *That whatſoever is elegant, fine, and pleaſant, is done by the hands of Venus and the Graces*; what then

(p) Facie *magis quàm* facetiis ridiculus. Lib. 1. Ad Attic. Ep. 13.

Utere lactucis, & mollibus utere malvis,
Nam faciem duram *Phœbe* cacantis *habes.*
Martial Lib. 3 Ep. 47.

(q) Cicero de Orator. lib. 2. *Dic. ſi quid velis, cum nucem perfregeris.*

(r) Σὺν γὰρ ὑμῖν τὰ τέρπνὰ καὶ τὰ γλυκέια
Γίνεται πάντα βροτοῖς.
Εἰ σοφὸς, εἰ καλὸς, εἰ ἄγλαος
Ἀνὴρ, &c. In Poſtremâ Odâ Olympiorum.

ſhall

ſhall we think of thoſe that *ſpit upon their fingers*, and *lay their legs upon a Table*, and commit an hundred other *indecencies* which might here *eaſily* be recited? But I ſhall not go about to collect *all* into *one Volume* (as *Chryſippus* did the *Lies* of the *oracle* of *Apollo*) leſt they ſhould *ſwell* to too *big a bulk*, and appear beyond our *skill* and *induſtry* to *reform*. All I intend to ſuper-adde ſhall be *couch'd* in *two* words. (s) *Be not looſe in your deportment, nor yet ſevere, neither all hony, nor all gall; but let affability and Gravity be ſweetly temper'd and mixt together.*

(s) Averſor morum crimina, corpus amo.
Sic ego nec ſine te, nec tecum vivere poſſum.
Ovid. Lib. 3. *Amor. Eleg.* 10.
Difficilis, facilis, jucundus, acerbus es idem
Nec tecum poſſum vivere, nec ſine te.
Martial. Lib. 12. *Ep.* 47.

The Concluſion.

AND now I would adviſe you not to *deſpiſe theſe* inſtructions, becauſe the *Matter* of them may ſeem *trifling*; for *ſmall* tranſgreſſions become *great* by *frequent repetition* and *delight*; and the *leſs* they are, the *greater diligence* muſt be exercis'd to *diſcover* and *avoid* them; and if they are not heeded at *firſt*, they'l paſs ere you are aware into a *Cuſtom*; and, as *ſmall* expenſes *multiplyed inſenſibly* waſte a *vaſt* revenue, ſo *theſe lighter indecencies*, if *numerous*, *disfigure* an *excellent* and *otherwiſe rarely accompliſh'd* perſon; and therefore, I preſume they are not to be *laught* at, and *let alone*. I might have ſpent *more time* and *paper* upon *this* argument, and if this *Manual be* ſo *fortunate* as to meet with an *hoſpitable* reception (eſpecially in *that* place for which 'tis *chiefly* deſign'd) it

may possibly encourage me to add *two other* parts in *due* time, and so to *fill up* the *character* of a *Complete Courtier*; but if not, I must beg pardon for having been so *tedious* and *impertinent* already.

THE END.

Books ſold by *Matthew Gilly-flower* in *Weſtminſter*-Hall.

Heylins Coſmography, *Folio*; with the Addition of a new and more exact Table than hitherto has been extant.

Partheniſſa, the fam'd Romance; written by the Right Honourable the Earl of *Orrery*.

The *Rationale* of the *Common-Prayer*, by Doctor *Sparrow*, Biſhop of—

The *Tranſproſer* rehearſt; being an Examen of Mr. *Marvell*'s Principles as to Religion; written by Mr. *Leigh*.

A choiſe Collection of Apophthegms by the Right Honourable the Lord *Verulam*, viſcount St. *Albane*.

Printed

Printed for, and ſold by *Richard Royſton*, Bookſeller to the King's moſt Excellent Majeſty,

The *Jeſuits Loyalty*, Manifeſted in three ſeveral Treatiſes lately written by them againſt the Oath of *Allegeance:* with a Preface, ſhewing the Pernicious Conſequence of their Principles as to Civil Government.

C795
Waker, N.